

## SOCIALISM OR SOCIAL REFORM?

**A**N intelligent student, surveying with impartial eye that most interesting panorama presented by the history of Europe during the past two thousand years, cannot fail to observe one significant phenomenon. Throughout that period, the records of which are, broadly speaking, complete and accurate, there is continual conflict between two forces. In different countries and under different forms of political organization, the conflict goes on with more or less intensity, but it never wholly ceases. On the one side is the force which tends towards stability, order, peaceful development both material and intellectual, justice and harmony in social and international relations, in short, rational existence for all mankind, and which originally founded our civilization. Its principles are those of Christianity. Its visible embodiment is that unique and divinely appointed institution known as the Catholic Church. The belief which is the mainspring of its power is that man's destiny is spiritual and eternal, that his life on earth is but a preliminary and passing phase, during which he may, by conforming his free will to the divine law, earn the reward of eternal happiness, or by rejecting that law, forfeit the friendship of his Creator and incur the misery of eternal separation from Him. Christian civilization, therefore, is based on the assumption that the purchase of eternal happiness hereafter is man's first business in this world. It is also assumed, however, that the Creator has provided the material necessities of life in sufficient abundance to enable all mankind, by the exercise of reasonable diligence, to live in conditions not unworthy of their spiritual qualities and future destiny. Compared with the spiritual and eternal objective, the details of earthly existence rank as of secondary importance. Consequently, the spirit of Christian civilization is necessarily conservative of the assured good which it embodies, tends to maintain the institutions it created, aims at removing accidental abuses and making necessary improvements by rational and peaceful methods, and opposes violent changes, even based on benevolent intentions, if these involve injustice, breach of charity, or the risk of unloosing the baser passions of mankind. This is the one force.

Throughout its history, Christianity and the civilization which it has inspired have been subject to relentless and un-

ceasing attack from an opposing force. So varied, and often so insidious have been the active manifestations of this age-long hostility, that a superficial observer is frequently unable to perceive their common origin. They have, however, this distinguishing characteristic. They have been directed either towards the destruction of Christianity by open and violent means, or to the propagation of principles religious, social, or political, which if adopted and carried to a logical conclusion, would tend to destroy the teaching authority of the Catholic Church, the central institution upon which Christianity and its culture depend for their continued existence. Examples of the first method were the persecutions of imperial Rome, the attacks on the Christian peoples by the northern pagans during the dark ages, and, in later times, the Ottoman invasion of Europe. The second method is illustrated by the various schisms and heresies in Church history, culminating in the Protestant Reformation of the sixteenth century, by the social doctrines which preceded the French Revolution, by the activities of anti-clerical secret societies, and by the movement which in recent years has been known under the various names of Socialism, Communism, or Bolshevism.

The principle which underlies all these forms of hostility is disruption. The motive is a desire to destroy both Christianity and civilization. The fact that many of the leaders have professed to be animated by lofty ideals and possibly are genuinely desirous of reforming social abuses, merely confuses the issue and intensifies the gravity of the peril. Frequently the attack is directed solely against social and political institutions, religion being nominally ignored. It is significant, however, that practically all who attack the fundamentals of our present civilization, refuse to recognize the authority of the Church. Many indeed deny all the truths of Christianity, including the doctrine of man's future destiny and present duties. When their social and political theories are opposed by the Church, they inevitably become her active enemies.

The sceptic sees in all this nothing more than an interplay of natural forces or tendencies, inherent in human nature, conservative or retrogressive on the one hand, and progressive or evolutionary on the other. To a Catholic the matter is even more simple. The infinitely good God desires man's temporal as well as eternal happiness and His laws are designed to that end. If they are accepted and applied to the

conditions of life, the result is Christian civilization, and the happiness and contentment of any community, even in the material sense, depends upon the degree in which God's laws are accepted as the working rule of life.

Whence then is the opposition? In the first place by the gift of Free Will each individual can accept or reject the Divine Law and consequently even Christian civilization has never been perfect. There have always existed rebels against its principles, and hence social and economic abuses arise even in Christian states. Secondly, Catholics believe in the existence of evil spirits, hostile to God, permitted by Him in His infinite wisdom to molest mankind, for whose eternal and temporal misery they strive unceasingly. It is these spiritual forces of evil, working through human agents, who are responsible for the incessant assaults upon the Catholic Church and the system of civilization based on her teaching. Man, as the child of God, destined to the eternal happiness which they have lost, is the object of their relentless hatred. They would compass not only his damnation hereafter, but his misery and degradation as far as possible even in this life.

These preliminary remarks are offered in explanation of the attitude of Catholics towards revolutionary movements in general. Clear first principles and two thousand years of experience should enable them to distinguish friend from foe, and to appraise the value of theories and their supporters. The contest to-day is somewhat confused. Though Islam is defeated as a world power, the attack is again from the East and there the enemy has revealed himself openly, displaying a ruthless brutality, an intense malevolence and a command of force both moral and material, which threaten to overwhelm the nations exhausted by the results of an unparalleled war. The savage hatred of all religion, the lust for destruction, the intention to reduce mankind to the lawless equality of the jungle, which form the programme of the Bolsheviks, clearly indicate them as the bitterest foes of the Christian religion, culture and civilization. The immense resources at their disposal, owing to their domination of Russia and a vast area of Asia, render their hostility exceedingly formidable. Catholics may well believe that the doctrines, methods and power of Bolshevism are inspired by the evil genius of mankind.

This malignant power, as usual, disguises itself in sheep's clothing. No one loves evil as such: it is possible that some of the Bolshevik leaders really think that their form of civilization—"the dictatorship of the proletariat"—is superior to

the Christian and that, duped by ignorance and anti-Christian prejudice, they are really aiming at the betterment of mankind. But they know they must destroy, or be destroyed: hence, their keenness to spread their antinomian principles amongst other nations, and their incessant propaganda amongst all the oppressed, reckless and discontented members of the race. In this devilish crusade they employ all the resources of modern scientific knowledge, and are unhampered by scruples, conventions or sentiment of any description.

To these apostles of anarchy, it must seem that Europe is, to-day, promising ground for their pernicious seed. Four centuries ago the Protestant "Reformation" tore whole countries from the unity of the Catholic Church, and deprived Europe of a common standard of faith and morals. Followed the paganism of the French Revolution and almost coincidentally another revolution in the world of industry which, in the course of a brief century, changed the whole material structure of European society, rendering it amazingly complicated, and engendering a series of social problems with which the de-Christianized public mind could not cope. Finally, as the inevitable result of these religious, political and industrial *bouleversements*, came an international explosion of magnitude unparalleled in human history, a war which in four years consumed millions of lives, incalculable material wealth, and utterly disorganized the political and economic systems of Europe. This was the Bolshevik's chance and shrewdly have they seized and used it.

But the Church still stands, a rock and rallying point. She tamed the northern barbarians in the darkest ages. She organized the armies and navies of central and southern Europe which broke the Ottoman power. Again and again she has saved Christendom and rescued the millions of her humbler children from barbarian slavery. It is noteworthy that the most determined and successful opposition to Bolshevism outside Russia has taken its rise amongst the Catholic people of Italy. Whatever we may think of his methods, the aims of Mussolini are directed to the restoration of the Christian order, to recognition of religion as the foundation of society, and to the reform of economic and political abuses. They are a complete repudiation of Bolshevism, as an element of disruption, and a challenge to the godless industrialism that has brought Europe to the brink of ruin. And it is to the Catholic tradition of Italy that Mussolini makes his appeal.

In countries where that tradition no longer exists there is grave danger. The industrial machinery has got out of gear. Everywhere among the masses of the workers there is a smouldering fire of discontent with the existing economic organization, which a study of facts shows to be only too well justified. That organization has been evolved in an irreligious direction as a result of the weakening of moral restraint in those countries which rejected the authority of the Catholic Church and the consequent over-development of the principle of individualism in commercial and economic affairs. This principle, operating without check in communities dominated by materialistic ideals and possessing all the resources of modern science, inventive genius and business ability, has depressed the mass of the people to the position of mere wage-earners, owning practically nothing. They depend for their bare subsistence upon the will and pleasure of a comparatively small number of wealthy and powerful persons, who control the financial machinery of the system. Against such conditions, which in the words of Pope Leo XIII. are "little better than slavery," it is natural that men should tend to revolt.

When these subjects are discussed with reference to Great Britain, it is commonly assumed that for various reasons, such a catastrophe as violent revolution is, at least, extremely unlikely, but those who anticipate a continuance of that spirit of hopelessness or traditional submission and easy-going contentment, which formerly and for so many years characterized the English workers, overlook several facts. They forget that the stolid peasantry has almost entirely disappeared, and that seven-eighths of the population are now herded in industrial centres; that industrial occupations are monotonous and of their nature breed discontent; that for two generations "education" has been compulsory, while religion has now lost almost all hold on the people; that the able-bodied manhood of the country has lately passed through the fiery furnace of four years' war, which has shattered ideals and broken all links with the ordered life which preceded it. Moreover the nation is no longer prosperous, and a gradual deterioration of the standard of living of the working classes seems inevitable. It requires no gift of prophecy to predict the effect of this upon their temper.

In this promising soil the revolutionary Socialists busily scatter their pernicious seed. It is unnecessary to consider here the danger or the futility of their seductive doctrines.

It is enough to recognize that to a proletariat experiencing the oppressive effects of unrestrained individualism and largely deprived of the wisdom and support afforded by the Faith and the grace of the Sacraments, these theories seem to promise relief from present ills. A man suffering the pain and discomfort of sickness will accept with avidity the first remedy which is offered to him. It is useless to protest that a quack medicine is harmful, unless an alternative treatment can be prescribed; in default of this the patient will insist on having the patent nostrum.

This is precisely the position with regard to the social question. After a century of unprecedented "progress" in the realm of physical science, and of imperial dominion unparalleled since the days of ancient Rome, the common people of England are beginning to discover that the "freedom" they have been taught to cherish, and to preserve which, incidentally, nearly a million of them have recently been persuaded to die, is merely a delusion, or, more bluntly, a fraud. Industrial society is very, very sick.

There are many with too much money who spend it in mere selfish enjoyment and display: there are countless more with too little and with no certainty of keeping even that. What wonder that the sight of the idle rich spreads envy and discontent amongst the destitute for whom a readjustment of lots in another life has no meaning? What wonder that they clutch at the remedies proclaimed by predatory Socialism, the chief of which is the withdrawal of misused wealth from the individual and the giving of it to the community to be spent for the common welfare? Socialism is the revolt from an unscrupulous Individualism, which *de facto* enables a small number of wealthy persons to control the lives and fortunes of millions.

The Socialism to which the "wage-slaves" of modern industrialism are thus solicited to turn for a relief of their hard condition and which Catholics rightly repudiate as both false in basis and ineffective in result is, of course, that which was stigmatized in the last issue of this periodical<sup>1</sup> and which therefore need not be further defined, save by saying that in essence it tends to subordinate the individual wholly to the State and reproduce the old pagan political ideal of Cæsarism which Christianity shattered and overthrew. The Communist or Bolshevik is only a Socialist who applies his principles without any moral restraint and would attain his ends by revolutionary violence. Accordingly, the fundamental theories

<sup>1</sup> "A Chance to Cure Socialism," THE MONTH, Jan., p. 1.

of Socialism are condemned by the Church inasmuch as, denying the right of exclusive ownership in the means of production as hurtful to Society, it renders impossible the Christian institution of the family. But although the Church condemns both revolutionary Communism and "evolutionary" Socialism, as being based on principles contrary to Christian morals and natural justice, she has also denounced no less strongly that selfish, unjust and immoral Individualism, commonly though inaccurately called Capitalism, which is responsible for the present discontent. She teaches that desire of excessive gain is the root of all evils, and emphasizes the fiduciary character of wealth. She rejects the theory that holds that a certain section of the community must form a working-class and support the rest. Whilst for those who are under the necessity of working for their living for a wage, she has always striven to secure a decent standard of livelihood and a recognition of their human and Christian dignity. It is significant that of the four sins which she stigmatizes as emphatically "crying to Heaven for vengeance," two pillory injustice to the poor.

Why is it, then, that the working-classes do not recognize their champion in the Church Catholic and are tempted to seek their salvation through that parody of her, the Red International? Confining ourselves to our own land we are tempted to reply—Because they have been left in ignorance of the Church's standpoint by the *practical* indifference of many Catholics, *i.e.*, to the social implications of their faith. The Church does not formulate economic systems, but leaves to her children the task of translating into the vernacular, as it were, the moral law, and of applying it to the practical affairs of life. Until lately that task has not been steadily and scientifically undertaken in this country. Cardinal Manning had few supporters, and the forthright Labour Encyclicals of Leo came before the ground was ready for them. Happily, we can speak thus in the past tense although very much remains to be done. Of late years Catholics in England have begun to realize their duty in this matter and with the encouragement and active support of their bishops and clergy have achieved results out of all proportion to their numbers and slender resources. The Catholic Social Guild has for the past sixteen years propagated sound principles of economic reform among Catholics of all classes, but particularly amongst those in industrial centres who are liable to be misled by the seductive doctrines of Socialism. More re-

cently, the Catholic Workers' College has provided at Oxford a centre at which selected Catholic working-men receive a course of training in economics and social science in accordance with Catholic principles. It is not too much to hope that in time the work of these invaluable organizations will have far-reaching effects, not only on Catholic workers, but, through their influence, on the great mass of industrialists who support the British Labour Party. For, in spite of recent political reverses, that party may, if it sheds its extremists, once more, and with a majority, rule the Commonwealth.

Every intelligent Catholic who is true to his principles must sympathize with the legitimate aspirations of organized Labour, but to-day the constitution of the Labour Party may well cause some misgiving. The majority of its leaders have rejected, officially and formally, all connection with Communism, nevertheless the party contains not a few influential individuals who openly proclaim themselves Communists, and they have, in the great cities, a certain following. Many of the more moderate leaders, including several members of the late Government, may fairly be described as Socialists of the "evolutionary" type. It remains to be seen how far their ideas have been modified by their recent experience of government.

The great majority of the rank and file of Labour are not Socialists in the strict sense of which a definition has been attempted. If they were, it would be impossible for Catholics to belong to the Labour Party. It is permissible, some will say, almost necessary, to desire and work for drastic alterations in the social system, without aiming at the establishment of an un-Christian Socialist State. This is the policy of the Catholic leaders from Pope Leo XIII. downwards, and this is the policy of those who direct the Catholic Social Guild and the Catholic Workers' College.

As THE MONTH has frequently pointed out, there is imminent danger that the English Labour Party may become definitely and formally Socialist in the wrong sense, so that it is the height of un wisdom to hasten and ensure that dire result by already treating the terms "Labour" and "Socialist" as identical. Our task should rather be to strive incessantly to rebut the economic fallacies on which Socialism is based. The majority of the five and a half millions who voted for Labour in October, probably have no clear idea of the implications of "Socialism." They look upon it vaguely as a means of bringing to book the unjust landlord, employer and

profiteer. Of their leaders, some demand nationalization of railways, mines or land, and similar schemes of reform, which do not of themselves lead to the Socialist State. But behind these well-meaning, honest trade-unionists, is a minority of logical, clear-headed enthusiasts whose aim is to capture and direct the whole Labour movement towards the Socialist ideal. A still smaller but noisy group, preach Communism and the class war. With such men Catholics can have no part.

At each of the last three general elections the number of votes cast for Labour has increased. If this process continues, within a few years Labour will have an actual majority in the House of Commons. Unless in the meantime "Capitalism" has had the sense to set its house in order, unless Catholics have been earnest and instant in advocating Christian social reform, then will come the clash of ideals and the beginning of the social revolution. If that day is to be permanently averted, if socialism, pagan, materialist and deadly, is to be overthrown, we must needs induce the majority of the electorate to accept an alternative programme, that of Christian Democracy. Such a programme must be comprehensive, definite, practical and effective. It must be directed towards a radical reform of the abuses of Capitalism, and at the same time towards the preservation and enlargement of individual freedom. It should be capable of attracting the support, not only of the workers, but of men of good will of all classes. It should point a middle course between unrestrained selfish individualism and the crazy dreams of materialist Communism. Its object will be, not the establishment by force of a model but servile community, but the enforcement of justice and charity in social relations.

There are other workers in the field. The vast organization with the ungainly name of C.O.P.E.C., uniting a number of earnest social reformers held a Congress at Birmingham last spring. Yet those would-be exponents of Christian social morality did not produce a practical programme. Because of the lack of authoritative moral guidance their utterance was often confused and sometimes erroneous. Catholics must come to their aid, not to preach the principles of economics which in every case must be left to experts, but to interpret the Gospel teaching which private judgment has obscured.

Have we, then, a programme? Is there a definite, practical, code of Christian reform that can be placed before the electorate to-day as an alternative to the quack remedy of

Socialism? Catholic writers have been busy following the lead of the "Working-man's Pope." We have the classic treatise of Devas, the only manual of Political Economy in English which brings everything to the touchstone of Christian principle. We have the smaller primer of social science on the same lines by the late Mgr. Parkinson. We have a valuable series of books and pamphlets issued in America by the National Catholic Welfare Association, which include the works of noted Catholic economists such as Dr. J. A. Ryan and Fr. Joseph Husslein, S.J. We have the very useful publications of our own Catholic Social Guild and its small but lively monthly journal, *The Christian Democrat*. We have in a word abundant *material* from which to frame a programme of things that want doing or undoing in order to bring industrial relations into harmony with Christian principle.<sup>1</sup>

A hundred years ago, England restored freedom to the Church and the rights of equal citizenship to Catholics. The time seems to have come for us in return to restore to England the Catholic standard of social justice which she lost at the Reformation and thus furnish her with the defence against the malign and insidious forces which threaten her destruction. The English Catholics, few in numbers but sound in principle and rich in intellectual leaders, can form the spear-head of a movement which should gather behind it honest, intelligent and moderate men of all classes. As the political influence of Labour increases, it becomes clear that the existing economic system, dominated by selfish Individualism, cannot endure. If it is supplanted by Communism, or even by Socialism, the last state will be worse than the first. An alternative policy must be pressed upon the leaders of Labour, a policy that shall commend itself by justice and practicability, embodied in a definite, clear and comprehensive programme, dealing specifically and in practical detail with each of the fundamental problems of the day, adapted to the conditions of this country, compiled by competent experts, and issued with ecclesiastical sanction.

Armed with such a weapon, the Christian Democrat will be enormously strengthened in his contest both with Socialism and with re-actionary Individualism. In defence of our Faith and of our civilization, it would seem to be the duty of Catholics to provide it without delay.

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<sup>1</sup> Father Husslein's "A Catholic Social Platform" (C.E.G.: 2d.) gives a very suggestive lead in this direction.

## THE HERMIT OF BETHLEHEM

**E**ACH of the four great Doctors of the Western Church may be said, in his proper sphere, to have left order where had been chaos, reasoned conclusion where had been nebulous speculation, coherence where had been apparent contradiction. Each may be said to have taken a certain set of independent strands and woven them into a strong, pliable rope. Thus St. Ambrose has been described as the pioneer of Christian statesmen; St. Augustine was the Father of Catholic philosophy; the wide sweep of the activities of St. Gregory the Great marks him, perhaps, as the Father of Catholic discipline; whilst St. Jerome stands forth in lofty grandeur, the Father of Biblical scholarship.

Of these four consummate men of genius St. Jerome is beyond doubt the least familiar and the most easily misunderstood. One always feels that the man who writes about the Catholic Saints is in a somewhat similar position to the man who reads Shakespeare or Homer or Virgil. Just as it is the reader, and not Shakespeare, who is on trial,—the pupil, and not the master,—so the writer who fails to appreciate a Saint condemns himself rather than the subject of his biography. For this reason we may dismiss, as being of very little account, the abuse and ridicule, to which St. Jerome has been subjected by such writers as Middleton, Voltaire, Bayle, Gibbon, Lecky and others. But another attitude demands our more serious attention. We fancy that many Catholics prefer to think of him as a scholar rather than as a man, to dwell on the vastness of his literary achievements rather than on the events of his life and to regard him with a kind of timid admiration rather than with any real personal affection. Such half-measures, though very easily understood, are quite unnecessary and quite mistaken. For they leave out of account the absolutely fundamental point about St. Jerome's personality,—the fact that, more than any other Saint in the Church's calendar, St. Jerome depends on his background.

The latter half of the fourth century was probably one of the most dramatic and critical in the whole history of Christendom. When we consider that the various barbarian legions, who played such terrible havoc throughout the Empire, were almost exclusively Arian, when we consider the

intense aptitude of the Eastern mind for dialectical argument and theological subtlety, when we remember that, barbarians or no barbarians, Arianism had already swept through the East like a consuming fire, when we turn to the West and recognize the hopeless lapsing of the Imperial authority and the utter degradation of the Imperial city herself,—then, indeed, we may marvel that the Church could not only survive, but save the ship from utter wreck and guide it through the perilous channels of the Dark Ages to the triumphs of the twelfth and thirteenth centuries. St. Augustine and St. Ambrose were the shining heroes of the West. In the East three great champions saved the Church from total destruction by the united forces of the Emperor and the heretics; they were St. Athanasius, St. John Chrysostom and St. Jerome.

(It is, of course, true that St. Jerome was more than once in sore conflict with St. John Chrysostom on the question of Origenism and that he behaved with a vehemence that one cannot but regret. Still, there was absolutely no question of heresy involved, since the Papal definition on the subject was not made until the year 400. Both Fathers were in agreement as to the dangers of Origenism; they disagreed as to what exactly constituted Origenism. Unfortunately St. Jerome was led on by Theophilus, Bishop of Alexandria, into what he believed to be a purely theological discussion, but which was really part of a deeply-laid conspiracy against St. John, in which Theophilus was the tool of the Imperial court.)

The background against which St. Jerome stands and which is, as we have said, of such vital importance to our understanding of him, is twofold. On the one hand he was a Doctor of the Church, charged with work of tremendous responsibility by Pope St. Damasus, to whom he had been secretary for some years. This work,—the translating, arrangement and commentating of the Scriptures,—was the passion of his life. In his intense devotion to the truth he was no respecter of persons,—least of all of himself,—or of feelings,—least of all, of his own. He spoke Greek as fluently as Latin and possessed a wide acquaintance with the masters of Greek and Roman literature,—a fact for which he was continually reproving himself. For he felt that the delight which he experienced in the writings of Plato and Cicero, distracted him from his proper labours; and in 375,

warned by a dream, he took an oath never again to open any book of pagan authorship. With the purpose of going back to the original sources of Holy Scripture, he taught himself Hebrew, and became the finest and most exact Hebraic scholar of his age. When he found that the book of Tobias and part of the book of Daniel were first composed in Chaldaic, he set himself, with indomitable determination, to master that language; he was several times tempted to abandon this task in despair, but his fiery disregard of fatigue and disappointment carried him through, and the translations were successfully completed.

Living in the thick of the great dogmatical controversies, of hastily summoned synods, of ill-considered decisions and vigorous "anathemas," he often gave way very freely to his impatience. To him the Catholic Faith was a thing so evident, so firm and unshakable that he could not understand how it could be otherwise to others. He could not help being conscious that his own learning enabled him to speak with an authority that very few of his contemporaries could command; and he seldom made any distinction between the opinion with which he disagreed, and the holders of that opinion. Swift to anger, he was also swift to remorse. His disputes were bitter and violent; his friendships fervent and inexpressibly tender. When he struck, he struck hard; he did not suffer fools gladly; but he was far more severe on his own shortcomings than ever on those of others. He was a man of extremes; he had no half-measures.

So much for St. Jerome, the Doctor and scholar. About the magnificence and vastness of the legacy that he bequeathed to all Catholic posterity it is unnecessary here to speak. But we may briefly consider another aspect of his character, no less important to an exact appreciation of his life and work. We may consider St. Jerome, the citizen of the Roman Empire.

In the works of the ecclesiastical historians of the period, Socrates, Sozomen, Theodoret, Philostorgius and others we do not obtain any real impression of the social conditions within the Empire. This, though disappointing, is quite natural. But the Roman History of Ammianus Marcellinus gives an exclusive prominence to this side of the picture and must be reckoned one of the most valuable documents that we possess. The writer was a pagan, and he treats the Church throughout with indifference and, sometimes, with contemp-

tuous amusement. On the whole, however, he is a just and candid historian, whom we may always regard with respect and gratitude. He was an officer in the army and fought under Julian in that Emperor's campaign against the Persians.

Now it is important to remember that St. Jerome was an inveterate traveller. Born in Dalmatia, he had received his literary education in Rome; and before he finally settled in Bethlehem he had been almost all over the Empire. He had spent time in Antioch, Constantinople, Trêves and Alexandria; he had visited many desert monasteries in Egypt; and he knew Asia Minor like the palm of his hand. This point is fundamental and of primary importance, if we are ever fully to understand him,—that he knew the Imperial dominions from end to end, that he had seen the rottenness, corruption and vice of Rome, the licence and luxury of Byzantium and the seething discontent of the provinces. He had seen, within the Church herself, sad fallings-away from the highest ideals; probably he had seen the terrible riots which accompanied the election of Pope St. Damasus, when one hundred and thirty-seven corpses were found in one of the churches.<sup>1</sup> All around him he found lethargy, arrogance, savagery or worldliness.

The Roman nobles were sunk in frivolity and indolence, dabbling in astrology and surrounded by innumerable slaves and dancing girls. Morality was non-existent, licence unbridled. We are told that their ideas of civility were such that "a stranger had better kill a man's brother than send an excuse if he be asked to dinner." Gambling was a very general pastime, and a regular profession of dice-players lived comfortably on the money won from unskilful noblemen. A young senator, loudly proclaiming himself an atheist, would yet refuse to appear in public or to take a bath, until he had consulted an almanac to find out where the planet Mercury was or in what portion of Cancer the moon lay. Profligacy, vice and selfish pleasure were the order of the day.

As to the common people, we may accept Ammianus' summary:—"They spend their whole lives in drinking and gambling, in brothels, pleasures and public spectacles; and to them the Circus Maximus is their temple, their home, their public assembly; in fact their whole hope and desire."

<sup>1</sup> Ammianus Marcellinus xxvii. 3; Socrates, H.E. iv. 29.

Like all the contemporary leaders of the Church, St. Jerome realized that with such a state of affairs there could be no trifling. Persuasion and soft words could only be ineffective; something far more drastic was needed. In Egypt he had found the one utterly satisfying solution; here, cut off from everything that the world considers as most worth while, he had seen communities of men living in quiet, happy comradeship, growing daily in the knowledge and love of God and finding in the monastic life a peace and satisfaction that the world could never provide. St. Jerome threw himself into the movement with all the force of his fierce, impulsive nature. He wrote innumerable letters from his cell at Bethlehem to his many friends all over the Empire, urging them to cast off the cares of secular life and devote themselves wholly to the service of God. Meanwhile, in sorrow for the sins of his past life, he subjected himself to the most severe austerities and mortifications. Many followed his example; his greatest joy was the founding of a convent in Bethlehem, whither came St. Paula, St. Eustochium and others. A great number of his letters to these ladies have been preserved and they are among the most characteristic of his writings; highly rhetorical and full of Scriptural allusion, they seem to be written in letters of fire, so white-hot is their eloquence and so terrific their enthusiasm. Here and there, in a thousand places, one hears the voice of one who knows the life of the towns and the frightful degeneracy of society; one hears, like a trumpet call, the refrain, "All or nothing,—in these dark days, God cannot be content with half-measures."

Taken without its true background this aspect of St. Jerome's life savours of fanaticism; seen in its proper historical perspective it is one of the grandest features of that remarkable century. For instance it has often been said that St. Jerome condemned marriage. Beyond upholding the Church's teaching that "marriage is good, but celibacy is better," he never did anything of the kind. But the thunders of his most furious denunciation were launched against that which large sections of society had come to regard as marriage,—a hideous perversion of the real thing; and for this all honour to him. He is often said to have condemned all worldly pleasures and distractions; he did so because he knew what worldly pleasures and distractions were in those days,—that, practically speaking, innocent enjoyment was

non-existent, that pleasure and vice were synonymous terms; again, all honour to him.

Yet he was always the citizen of the Empire; he was always the true patriot, loving Rome, in spite of her misdeeds, simply because she was Rome. The disaster of Alaric's attack nearly broke his heart, and he poured out his grief in an oft-quoted lament:—

Who would have believed that Rome, whose victories have raised her above the universe, could have fallen and become for her people both a mother and a tomb? Who would have believed that the daughters of that mighty city would one day be wandering upon the shores of the East, of Egypt and of Africa, servants and slaves? Who would have believed that Bethlehem would daily receive noble Romans, illustrious matrons, reared in opulence but now reduced to beggary? Powerless to succour them all, I grieve and weep with them, and, completely given up to the duties which charity imposes upon me, I have put aside my commentary on Ezekiel and almost all study. For to-day one must translate the words of the Scriptures into deeds, and instead of speaking saintly words, one must act them.

It is related that Pope Sixtus V., pausing before a picture, which represented St. Jerome in the act of striking his breast with a stone, said, "You do well to carry that stone, for without it the Church would never have canonized you." Perhaps that is the real secret of St. Jerome. Caring nothing for himself, he sought only to know and propagate the truth; when his motives were misunderstood and his opinions misrepresented, it was all part of the day's work. The Cause was all that mattered; and his Cause was the greatest in the world.

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## CONTINUATION STUDIES IN THE FAITH

### A CONTRIBUTION TO THE LEAKAGE QUESTION

**L**AST month's paper on this subject brought us to the conclusion that to stop the leakage we must try to continue the education of our boys and girls in their faith after they have left the elementary school. The word education rather than the word instruction is used, for while instruction leads only to an increase of knowledge, education implies in addition the ability to apply this knowledge to the ordinary issues and perplexities of life. Spiritual education then, or education in the faith, means so to instruct the young that they can use their knowledge to the advantage of their souls in the difficulties of their state in life. The object of this paper is to suggest the practical working of such a scheme, and the writer wishes to be understood that he is not speaking as a mere theorist but has experience to back him.

The first question is, who ought to undertake this work? A priest ought to be in charge of it, and he ought to have lay people, men or women, to assist him. Since the object is to educate boys and girls in their faith, such lay assistants must be chosen as are actually or potentially capable of this. For that reason an "appeal from the pulpit" may easily prove a grave indiscretion, for people may come forward who are not, and never will be, capable of doing this work. The priest ought therefore to choose his own assistants. He ought to choose men and women who are practical Catholics, and whose lives are an example of what he hopes the young people to be one day. As far as possible they ought to be well educated, and certainly they ought to have a knowledge of the ways of the world. It is that latter desideratum that makes this a work especially suitable for lay people. The knowledge of the Church's teaching required for this work must be something quite over and above that possessed by the ordinary well-instructed Catholic. For which reason the pastor can rarely hope to find more than potential capabilities; it being a matter of common experience that at times educated people, and even cultured people, are sadly to seek in anything like a scientific knowledge of the Church's teach-

ing. When he has chosen his assistants,—two or three should be enough,—he ought to form a class for them, and take them through a whole course of Catholic doctrine—Revelation and the Church, the Incarnation, Grace and the Supernatural, the Sacraments, and the Last Things. Whilst avoiding theological subtleties and technicalities, he will find it very necessary to give them *scientific knowledge* as opposed to mere *instruction*; otherwise they will never have the confidence requisite for their work. This preliminary training may seem a burdensome suggestion, but if one thinks it over, it is clearly just as easy for a priest to do this as to run a club; besides being cheaper and more fascinating beyond comparison. Also, it is more priestly, in the sense that it is one of those things that few but theologians can do.

Such a course will probably occupy about eighteen months but the work for the young can begin very soon after it has begun; for the first contact with scientific knowledge will at once enable the assistants to approach a matter of Catholic interest from a new standpoint. Even a clear outline of the limitations of one's own knowledge (the first fruits of scientific study) is no small acquisition. Without experience of it a priest can hardly imagine how fascinating this work is, and even the experienced cannot easily assess the utility of such highly-instructed lay-people. The writer has had the advantage of getting his assistants from the local Catholic Evidence Guild, of which he happened to be director of studies. He took the members of the Guild through the course he has outlined, and he also gave them a course of four lectures on the art of interesting their hearers. Some of them acquired an exceptional knowledge of their faith, making the usual discovery of hitherto unimagined objections. Quaintly enough, some difficulties propounded on such subjects as Grace and the Supernatural might have been taken literally from a *Tractatus de Gratia*, though the questioners were unaware that such queries had ever been made before. It will be found useful for the catechists to have some common text-book, such as Wilmer's Handbook.<sup>1</sup> Possibly, the accident of directing the studies of the Catholic Evidence Guild led the writer to go more thoroughly into things than he would otherwise have found necessary. Not for anything would he frighten off a busy priest by suggesting a mental

<sup>1</sup> "Handbook of the Christian Religion," by Rev. W. Wilmers, S.J. Benziger Brothers.

picture of barren metaphysics. The end in view and the material to be handled keep the studies severely practical.

This plan will secure for the priest really competent assistants with a definite work to do, instead of his having to accept "anyone who comes along" for the undefined purpose of "looking after" the young. We must now consider the actual arranging of the children's classes. Having once decided on a time to start, the thing to do is to take the children who are leaving school at the end of that particular term. In this way a small and easily manageable number will form the nucleus. The class will not then increase until the end of the next term, when the next group of outgoing boys and girls can be added, and so on at the end of each term. Both parents and children should be well canvassed on the subject towards the end of each term. After a few years the discrepancy in age between the children just leaving and those who left at the beginning will necessitate a division into two classes; say, a first class from fourteen to about sixteen, and a second from about sixteen upwards. There need be no age for finishing, but those who have acquired what we desire for them—a voluntary attitude towards their faith and a working knowledge of it, should not be detained, when they show an inclination to leave. When starting the work, it is expedient to form another distinct class for those boys and girls who have just left non-Catholic schools. Many of these will not yet have made their first Confession and Holy Communion, and will therefore need special instructions, but they can join the ordinary class as soon as they have been to the Sacraments. It is certain that many can be saved to the Church in this way, and it is almost the easiest part of the work.

The necessity of making a living will later on compel some of these young people, thus being trained to make their faith real, to leave the parish. In such cases they should be given the address of the Church, hours of Sunday Masses, Confessions, etc., in the parish they migrate to. They may be encouraged to write to their former pastor and classmates, and there are a number of little devices by which one can help them to carry on as they have begun.

As regards the circumstances of the meetings, there are two things to guard against: the meetings should not be held in a church or on a Sunday. Since the object is to develop *voluntary* religious practice, anything savouring of an

obligatory piety should be avoided. The best day and time will be early-closing day in the district at an hour that suits the majority. The place might be a parish hall, or, failing that, a room provided by a benefactor; as a last resort, some part of the school premises. Many little incidental devices are not mentioned in this paper, but one might suggest here that girls who go into service should be induced to arrange to have this one evening free. The enthusiasm which can be stimulated in the young will make such arrangements and accommodations simple for the priest and his assistants. It would be inadvisable and superfluous to have separate classes for boys and girls, even when they cease to be children. Boys and girls are always going to meet in this world, and there does not appear to be any very cogent objection to those who have been old school-mates meeting once a week in an atmosphere in which the personality and influence of our Blessed Lord are always prominent. Besides, they do not meet here as in a club or a place of entertainment. The classes should begin and end with prayer, and be taken by the priest and his assistants more or less alternately; the priest, who ought if possible to be present at every meeting, will not regret doing a little more than any of his assistants.

Where the plan has been tried, what is particularly surprising is the excellent manner in which the children attend. It is rarely that anyone is away from the class through his or her own desire. Let it be remembered that in these classes there is no material inducement given, no promise of entertainment or anything of that kind; thus the attendance of the children, in spite of the absence of "baits" of any sort, gives one a sense of security about the work and augurs well for its permanence. The writer debated with himself the question of giving inducements to come and rewards for persevering, and decided positively against them on psychological grounds. Experience shows that some children go regularly to the Sacraments while at school who show no inclination to go on leaving school. It is clear that it was mainly authority that made them go at school. It is equally clear that on leaving school nothing will hold such children to their faith, when the prop of authority is removed, unless they can acquire a voluntary attitude towards religious practice during adolescence. If, immediately on their leaving school, we supply them with various extraneous inducements to practise their religion, we are simply replacing one prop

by another, instead of following the natural process of gradually removing all props during adolescence. This natural process is at work making them law-abiding citizens and useful members of the State. Why should we employ another in making them useful members of the Church? Suppose we could succeed in retaining a hold upon them by clubs, games, treats, and "baits" of various kinds, until they are nearly out of their teens, even so there inevitably comes a day when this sort of thing must stop. It would be absurd to suggest that we can spoon-feed them from the cradle to the grave or to deny that adult human beings must finally save their souls by acting through voluntary spiritual motives. Accordingly when the "baits" are withdrawn, the original problem must be still faced, and that is—will our young Catholics, left to themselves, practise their religion of their own accord and from inward conviction? The probability of an affirmative answer to this question is more remote at nineteen than it was at fourteen, for then the pliability of childhood has gone, and a lasting impression has been created in their minds that religious practice in some way depends upon coaxing and bribes, and is therefore outside the ordinary current of spontaneous behaviour. Ordinarily speaking, it must be during adolescence or never that this voluntary attitude is formed. Nor is there anything in the wide world that can produce it, except the fostering and educating of practical faith, strong enough to overcome the world. We must not be taken to underestimate the utility of recreation for the young, in other connections, but simply to contend that it is not by such means that a solution of the leakage can be found. The cause of the lapsing, we repeat, is want of real education in the faith, and all the "making friends of," and "keeping in touch with," and "having an eye on" the young people that clubs and games can promote will prove of no earthly use unless they are growing up in their faith at the same time. The fatal flaw in all "bait" systems is that they do not seem to take cognisance of the fact that adolescence is not merely a period of moral development, but of mental development as well.

It is as well to go into this question rather fully, for the idea that you can ultimately build up the voluntary adhesion of a human soul to our Blessed Lord on a basis of earthly attractions and advantages is likely to die hard. It is not that anyone would openly say or believe such a thing, but

that, if we adopt this system without circumspection, we may very soon find that it has led us to act as if we thought the Kingdom of Heaven could be built on mere naturalism instead of on the Rock of Faith. It is objected: the young people must have recreation! Certainly, but not necessarily in connection with this vastly important spiritual subject. Our whole object is to exhibit the faith as something worth a little sacrifice: we weaken our appeal by assuming that our charges will not think so. We don't use the apparatus of games, etc., to teach secular subjects. The atmosphere in which we live and which favours this idea of bribing the young to be good, is one of non-Catholic pessimism. It is pessimistic because it suggests that young people will do nothing for the love of God, and it is non-Catholic because it seeks to build up the Kingdom of Heaven on anything and everything except upon the moveless though invisible foundation revealed by faith. Children were drawn to our Lord, not by the prospect of amusement, but by love. And so the sanity and optimism of our Catholic atmosphere assures us that even now the love of God, which is in Christ Jesus, our Lord, is strong enough to draw all mankind to Him, if only their faith is vivid enough to appreciate His divine attractiveness. If the young people who attend our classes, show, as normal children will, a desire for recreation, by all means let them have it. But let it be provided as something totally distinct from the spiritual work on which they are engaged, and let everything be done to prevent the possibility of identifying the two in any way; let recreation be recreation pure and simple, and not the mere sugar-coating that makes the pill palatable. Knowledge of God and His revelation is not so unpleasant a thing that it needs disguising. Why should a priest spend his time organizing entertainments with the hope that a chance may occur in the course of them of slipping in a little spiritual exhortation? Let us leave such roundabout methods to non-Catholics who have often to work on material that is not responsive to the appeal of the supernatural. We start with abundance of trust and confidence and have no need to labour to create an atmosphere of affection. Our children know that we and our associates are their friends, and they expect to hear us talk of holy things for their good. Even with Catholic boys and girls from non-Catholic schools, who are often very ignorant of their religion, the bold policy of taking it completely for granted that they want to be

prepared for the Sacraments is invariably the best, for it is seldom that anyone of them has not heard some rumour at least of the wonder of the priesthood of God's Church, and is not grateful for an immediate evidence of it. Moreover, in this way of treating them, there is an implied appeal to the God-given goodness of their human nature that no young boy or girl can resist. Young people are not afraid of a straightforward interest in their spiritual welfare, and the more direct and cordial our advances are the better. It is beating about the bush that really embarrasses people, for the young know well enough that our real business is not "serving tables" and are grateful to us when we don't camouflage our purpose but allow them to be natural in their relations to us.

If it is further urged that the provision of amusement keeps our boys and girls from dangerous occasions, we make the same reply. Let them be entertained, but not on occasion of their religious doctrine class. It is excellent to do anything to keep the young from bad company, but more excellent to give them such strength of principle that the bad company which they cannot avoid does them no harm and that the good non-Catholics whom they meet do not tempt them into thinking one religion as good as another. St. Paul knew that his Corinthians could not escape from contact with the evil world, so he aimed at giving them spiritual strength to resist it. Similarly we must remember that in this age and country it is simply impossible to keep our young folk free from contact with non-Catholic opinion and practice. All the more reason, therefore, for our after-school spiritual training which will build up within them such an educated faith as will render them proof against the worst the world can do. When we have done our duty in avoiding dangerous occasions there will still remain a host of inevitable dangers, to meet which successfully we must rely on the Kingdom of God within us.

From all of which it follows that to secure the attendance of our children at these classes, we rely from start to finish on the assistance of God, and the conviction that such assistance will always be ours arises from our faith. By faith we are assured that, if we trust entirely in Him, we cannot fail, and that the divine attraction our Blessed Lord exercises over these young souls dispenses us from the necessity of providing other competing inducements. "Let us aban-

don wisdom that is harmful," says St. Gregory, "let us cultivate a praiseworthy simplicity."<sup>1</sup> The difficulties in teaching the young how "to put on the Lord Christ" are so great and towering that their very magnitude ought to force this salutary conclusion upon us, that it is only faith that can move the mountains in our way.

Something must now be said on the object which our trained and zealous catechizers should have before them, and on the way in which their work should be done. As regards the first, their aim might be described as trying to remove obstacles from the path of our children. The salvation of their souls must come from their own voluntary efforts, and, while we try to establish such affectionate and helpful relations towards them as may supply an impulse out of which we hope to see this spontaneity spring, yet we must continually make clear to them in many little ways that the actual progress of their souls waits upon their own initiative and effort. For example, it is well not to establish any regulations with regard to Mass and the Sacraments. It would be comparatively easy to march the children into church for confession after the class and to marshal them again for Holy Communion the following morning; but such procedure, as we know, may be quite compatible with a total absence of spontaneous devotion to the Blessed Sacrament. It is incomparably more useful that they should learn to love our Blessed Lord so much that the desire for Holy Communion arises in their own hearts. This is but one illustration of a general policy, which consists in trying to produce a real development in their souls rather than in securing any clockwork uniformity in their external behaviour. The pursuit of such a policy demands much hard work, great patience and restraint, and, above everything else, a love for these young souls and some skill in making them perceive it; but its recompense is very great. For at times one suddenly realizes that many of them have developed an "awareness" of their responsibilities towards Almighty God, and of their relations towards our Blessed Lord, that must needs remain a part of their very character through life.

To explain how the actual catechizing may best be conducted, it is convenient to distinguish a sort of "matter" and "form." The matter is all that is contained in the Catechism, more thoroughly penetrated and realized, and it may

<sup>1</sup> *Lib. Moral.* 27, c. 27.

be dismissed with that observation. By the "form" is meant that we aim not only at increasing knowledge, but at supplying the students with an ability to use that knowledge to their own practical spiritual advantage; that we try to explain the Catechism to them in terms of their own life and experience. Perhaps this mysterious "form" can best be illustrated by a few examples.

Let us take the Sacrament of Penance for our first example. It is quite possible to explain this sacrament at great length, and yet leave the learner so uninstructed that, if some Protestant friend were to say later on that he considered it a better thing to confess his sins directly to Almighty God, instead of confessing to a human being, he would find himself quite nonplussed for an answer. In other words, a child can be instructed without being educated. We might, therefore, start an instruction by stating this very difficulty and proceeding to answer it. We could show how the forgiveness of sins is all a matter of what Almighty God has arranged, and not of what we might think fit,—a positive law, such as many forms of civil government illustrate, whereby applications are made not directly to the head of the State, but to some representative. From this we can proceed to show how, since the Incarnation and through the Incarnation, certain arrangements regulating our relations to Almighty God have been made; how Jesus is meant to become the centre of our religious life; how all sins must be forgiven through His Priesthood, since the Father does not judge anyone, but has given all judgment to His Son, and so on. Arrived so far, we can do much to increase the piety of these young people from what we have laid down. For now we can show how the very Priesthood of Jesus is continued through His Church, how any Sacrament (the Sacrament of Penance in this instance) brings us into personal contact with our Blessed Lord; what encouragement and consolation this knowledge brings us when we approach this Sacrament with a living faith. In this way it is hard to say how many really educative instructions might not follow on this one point; educative because they at once supply the young with knowledge calculated to increase their piety and see the weakness and speciousness of any objections that can be raised.

As another example we might take another objection to our faith, which children may be likely to hear. A man may say that he does not believe in church-going; that his idea of

religion is "doing your duty and going straight." Our first answer immediately brings in the Incarnation, for we reply that the objector seems to have forgotten that God assumed human nature to teach men much more about religion than they knew before. Any pagan could reach the ideal of "doing his duty and going straight." We can point out that Christian holiness means something far higher than this mere following of right reason. We can ask how it was the Apostles became holy, since they with Our Lady are the highest examples of Christian holiness, and reply, that they became holy through their knowledge and love of our Blessed Lord. Little incidents from the Holy Scriptures, which illustrate this point and which the children never tire of hearing, can be related. We can then argue that if we are to be good Christians, we must grow in the knowledge and love of our Blessed Lord. To do this we need, as it were, some avenue of approach to Jesus; and thus we are led by obvious stages to an account of the Sacraments, especially to the Sacrament of Incorporation, Holy Communion, in which we find that actual life with Jesus, or abiding in Him, which sanctified the Apostles. From such a line of instruction the children easily learn the personal and intimate relations of their souls to our Blessed Lord. We are now in a position to show how the objection we mentioned above means that such a man cannot distinguish between the natural relations of a creature to His Creator, and the supernatural relations of a child towards His Father. The children can thus be led to an implicit knowledge of the supernatural life, to be followed later on by explicit or scientific knowledge, though this is not necessary. For their very picture of the Incarnation and their grasp of a personal relation towards our Blessed Lord, mean that they understand it. While they learn in childhood to look upon our Blessed Lord as their friend they must hope too to be "made partakers of His Divinity who vouchsafed to become partaker of our humanity." That they are heirs of God and joint-heirs with Christ, they understand beyond a doubt, when they know that God has become a Child like them and given them the adoption of children. This manner of instructing the young so that they see the force and meaning of Divine Positive Law, the Code of the Kingdom, is at once an immense help to their devotion, and a protection in the difficulties they are likely to experience. For around them they must find non-Catholics

who are uncertain about everything concerning Positive Law, and whose minds, owing to that uncertainty, seem to collapse automatically on to the natural relations between creature and Creator.

Let us now take an example of a totally different kind, which helps to illustrate the range of our work. In speaking of certain things the writer has found it useful to introduce the most severely practical issues. Thus, when speaking of the virtues of prudence and fortitude, it is not amiss to give examples of girls applying for or accepting situations. The prudent girl thinks of how her religious practice, Mass, Sacraments, etc., are likely to be affected in accepting this or that situation. The girl or boy who possesses the virtue of fortitude is not afraid to mention, when interviewing a prospective employer or mistress, that he or she shall want to go to Mass on Sunday. It is pointed out to them that such fortitude usually creates an impression in their favour, and that the weak-kneed Christian who allows his religion to suffer through any alteration in the circumstances of his life is rightly despised. Then, in the obedience that they must show to their superiors, and in all the obligations of their state in life, they are instructed to see the indication of the will of God, so that they may acquire the habit of acting in all things through motives that reach to Heaven, and are not circumscribed by any limited sense of duty as employees or citizens.

This paper has said little or nothing about the spiritual means which a priest and his assistants ought to summon to their aid in this work, for, though it deals with a catechetical question, it does not presume to catechize its readers. If one thing may be said, and then only because it might be overlooked among our assets, it would be this: that there are many communities of Contemplatives, ready to "adopt" spiritually work like this and to supply an invisible powerhouse of prayer to keep it going.

Though some trouble has been taken to explain the argument of this paper, the actual working out of the suggestion it contains will surprise more by its simplicity than anything else. At this date in England one would be very daring to claim that he had found a means of stopping the leakage, but one can at least say that this after-school catechetical work brings immediate and visible fruit. In many cases it will appear that young people who would otherwise

almost certainly have lapsed, are now not only practising Catholics, but intelligently interested in their faith, and able to say many a sensible thing in an enthusiastic defence of it. Their understanding of the faith itself is a sort of shield that gives them a certain immunity from the typical difficulties of a non-Catholic environment. Those partial and defective statements of true Christian perfection in which the non-Catholic world tries to express its ideals and ambitions are unsatisfactory to them, for these statements are but the testimony of man, and they have received "the testimony of God, which is greater." Out of their very faith arises a perception of the inadequacy of all such creeds. And when the votaries of other creeds display their narrow enthusiasm and produce their half-true proofs for such faith as is in them, that enthusiasm and these proofs have no ill effects upon those young spirits to whom the Holy Spirit of God has given testimony that they are the sons of God. There are many fetters that an heretical environment would bind around these young souls. There is only one way to break through them all at once: teach them the truth, and "the truth shall set them free."

J. P. MURPHY.

## THE MARTYRDOM OF RICHARD HERST

### A DISCUSSION OF THE EVIDENCE

**I**N his *History of the Criminal Law* a distinguished judge, Sir James Stephen, wrote as follows of the legal conditions existing in the seventeenth century:

A study of the *State Trials* leads the reader to wonder that any judge should ever have thought it worth while to be openly cruel or unjust to prisoners. His position enabled him, as a rule to secure whatever verdict he liked, without taking a single irregular step or speaking a single harsh word. The popular notion about the safeguards provided by trial by jury, if only "the good old laws of England" were observed, is, I think, as fallacious as the popular conception of those good old laws. No system of procedure ever devised will protect a man against a corrupt judge and false witnesses, any more than the best systems of police will protect him against assassination. The safeguards which the experience of centuries has provided in our own days are, I think, sufficient to afford considerable protection to a man who has sense, spirit, and above all, plenty of money: but I do not think it possible to prevent a good deal of injustice where these conditions fail. [i. 382.]

The most cursory acquaintance with the *State Trials* must convince anyone of the justice of these remarks, but no less striking confirmation of them may be found elsewhere: for example in the contemporary account of the trials of the Ven. Edmund Arrowsmith, S.J., and the Ven. Richard Herst at Lancaster in 1628, the presiding judge in both cases being Sir Henry Yelverton, one of the justices of the Court of Common Pleas. It is with the latter case that we are now concerned, but it will be well to set out with a brief account of Father Arrowsmith's trial as an indication of the judge's mentality.

Before the trial proper there was an examination of the accused, the usual procedure in those times. At this Yelverton had the assistance of the other judge going the circuit, Sir James Whitlock. Father Arrowsmith was charged with high treason, his crime consisting of his priesthood. Yelverton began by asking, "Sirrah, are you a priest?" to which the venerable servant of God replied, "I would to God I were worthy." The judge repeated his question and the prisoner replied, "I would I were." The next question was, "Are you then no priest?" to which no reply was made. The judge then said to the jury, "You may plainly see he is a priest. I warrant you he would not for all England deny his order"—a magnificent tribute to the quality of the English priests from an enemy! A Protestant minister sitting on the bench then intervened, reviling the prisoner and saying that if "some order were not taken with him he would make half Lancashire Catholic." Father Arrowsmith asked permission to say something in defence of his religion. Yelverton refused this, and told him that "belike he desired that they of his own religion should hear him talk," to which Father Arrowsmith replied that "he would not only defend it in words, but would be glad to seal it with his blood." The judge then told him in a savage and insulting manner that "he should die and see his bowels burn before his face." Father Arrowsmith said, "And you, my lord, must die too." Yelverton was enraged and asked, "how he could justify his going beyond the seas and taking the order of priesthood upon him in disobedience to the king's laws." The prisoner replied, "If any man can lawfully accuse me, I stand here ready to answer him."

No proof of his being a priest was produced, but in spite of that fact the judge ordered that he should be indicted for being a priest and a Jesuit, and also for persuading others to join the Church. He was condemned and sentenced. The judge ordered that he should be loaded with the heaviest irons in the castle, just as in the interval whilst the indictments were being prepared he had ordered that the holy man should be put in some dark place without light; and when the keeper said that he had none such he was ordered to put his prisoner in the worst place he had. It is hardly necessary to say more to show what measure of justice a Catholic might look for at the hands of Mr. Justice Yelverton: a matter of no little importance in regard to the case of the Ven. Richard

Herst. And before passing on it may not be amiss to add that his political record shows him to have been a somewhat unscrupulous person, and further that in 1620, five years before he became a judge, he, being then attorney-general, was accused of malpractice. The offence alleged against him was that he had passed a charter to the city of London containing unauthorized provisions: he was found guilty in the Star Chamber, deprived of his office, fined £1,000, and ordered to be imprisoned in the Tower during the king's pleasure.

To pass on to the case of the Ven. Richard Herst. The facts were as follows. Richard Herst, a Lancashire farmer, was a recusant, that is, he refused to conform to the State religion. A warrant was issued for his arrest on the ground of recusancy, and when taken he was to be brought before the Bishop of Chester. Severe laws had been passed against recusants at the beginning of the reign of James I.: under them anyone who twice refused to take the oath of allegiance, condemned by the Holy See, was liable to the penalties of *præmunire*, that is to perpetual imprisonment and the forfeiture of all his goods. The warrant in this case was entrusted for execution to one Christopher Norcrosse, a pursuivant of the Bishop of Chester; he had two assistants, Wilkinson and Dewhurst—for the arrest of the latter the parish constable actually held a warrant, he being a man of well-known evil life. When the party reached the farm they found Mr. Herst ploughing. Wilkinson struck at him with a staff. A maid who was in the field ran into the house, crying out that her master was being murdered. Her mistress and two men who were in the house returned with the maid. Wilkinson and Dewhurst went to meet the party and the former knocked the two men down. The maid struck Dewhurst on the head: and he moving to join Wilkinson, stumbled, fell, and broke his leg. The result of the injury was that he died in about a fortnight, by which time his head had recovered from the blow. Dying, he declared his sorrow for having been mixed up in such a business; also that the fall alone had caused his death, a fact which was later sworn to by two witnesses. At the moment when the maid struck Dewhurst, Mr. Herst was thirty yards from them and the contemporary account states explicitly that he had given neither direction nor encouragement.

A coroner's inquest was held, the result being that the

maid was found guilty of murder and Mr. Herst of being an accessory before the fact. At that time if an officer of justice was assaulted in the execution of his duty and death ensued the person who assaulted him or incited to the assault was held to be guilty of murder. The coroner probably held that the breaking of the leg was so intimately connected with the blow on the head that the whole affair should be regarded as one incident. He must too have held that the wanton assault made by Wilkinson on Mr. Herst and the others was done in the execution of his duty, and further have assumed that Mr. Herst incited or encouraged the maid to act as she did.

After the inquest both Mr. Herst and the maid went into hiding. The former, through some influential acquaintance, petitioned the king, Charles I., for a pardon. This was granted; but when the letters patent went to the lord keeper, Sir Thomas Coventry, to be sealed, he held that the great seal should not be affixed till a report on the matter had been received from the judge then going circuit. This was Yelverton; and he reported that he had no official information but privately he had been told that Mr. Herst had been guilty of a foul murder. It was then decided that he should be tried, but the king, doubtless at the instance of Queen Henrietta Maria, promised that, whatever the issue might be, Mr. Herst should be pardoned. Relying on this royal promise, he surrendered, was bailed, and eventually was put upon his trial at the Lancaster assizes held during Lent: the lord keeper having written to the judges instructing them to reprieve Mr. Herst if he should be found guilty.

At the trial, Mr. Justice Yelverton presiding, the evidence which had been given at the coroner's inquest was repeated. Those responsible must have realized its insufficiency and suborned perjured testimony. A new witness, one Kennion, appeared and deposed that, when he was under-sheriff, Norcrosse, the pursuivant, had applied to him for a warrant for the arrest of Mr. Herst, charging him with having assaulted and injured Dewhurst in a barbarous and savage manner, stating that he had broken his arms, thighs and shoulder in addition to giving him many wounds on the head. This was hearsay evidence, and, though the law on the subject had not then crystallized, there had been a growing feeling, during, at any rate, the previous half century, that the reception of such evidence was improper. Norcrosse himself was

in court and forthwith declared that Kennion's evidence was untrue. However, it stood, for the reason that in cases of treason or felony witnesses for the defence could not be sworn; a simple provision which ensured the conviction of any prisoner whose death was desired. In this particular case Norcrosse's evidence, though not available for use by the prisoner himself in a form in which it would have carried weight, might have been given upon oath had the judge wished to do justice: Yelverton might either have directed that he should be called by the prosecution or he might have called him himself to testify for the information of the court.

The jury obviously disbelieved Kennion's statement; they were unwilling to convict and, that being so, in modern practice would have found a verdict of Not Guilty. As it was they sent a deputation of three, their foreman and two others, to the judge. And here it may be well to say something of the function of the jury at that date and of the relation of the jury to the judge.

Nowadays the jury are expected to base their verdict upon the evidence actually given in court. That was not the case in the seventeenth century: then the jury might make use of knowledge which they possessed, though the judge did not. This was made quite clear in the judgment given by Sir John Vaughan, chief justice of the Court of Common Pleas, in the celebrated *Bushell* case which was tried in 1670. That distinguished judge laid down that, in addition to the evidence given in the court, the jury "being returned of the vicinage whence the cause of action ariseth, the law supposeth them thence to have sufficient knowledge to try the matter in issue (and so they must) though no evidence were given on either side in court," evidence to which "the judge is a stranger"; also that "they may have evidence from their own personal knowledge, by which they may be assured and sometimes are that what is deposed in court is absolutely false: but to this the judge is a stranger, and he knows no more of the fact than he hath learned in court, and perhaps by false depositions, and consequently he knows nothing"; and, further, "the jury may know the witnesses to be stigmatized and infamous, which may be unknown to the parties and consequently to the court."

There cannot be any reasonable doubt that in this case the jurors had their own opinion as to the respective merits of Mr. Herst and Kennion; that in short they believed Ken-

nion to be a liar. That and that only can account for their unwillingness to convict in the face of Kennion's evidence. In that case, it will be asked why did they not at once act on their conviction and acquit Mr. Herst. The answer is quite simple. In those days judges, or some of them, believed that they had the power to coerce juries and punish such as might return verdicts contrary to their instructions: jurors in such cases were fined or even imprisoned. It is true that such action was regarded as arbitrary and unreasonable, but that did not prevent it from being done. Bushell's case established the freedom of the jury to act according to conscience in 1670; but only three years before Sir John Kelyng, chief justice of the King's Bench, had, at the Winchester assizes, fined a jury in punishment for its verdict.

This will explain the action of the jury in Mr. Herst's case; and we can now go back to the deputation which waited upon the judge, taking note that what transpired was afterwards told to Mr. Herst himself by one of the three. In a private interview Yelverton overpersuaded them, urging that it was necessary that an example should be made—and, to give the devil his due, one should credit him with meaning an example to those who felt disposed to resist pursuivants, constables, etc. To further his end he told the jury that whatever their verdict might be the prisoner would be pardoned, knowing as he must have known that he intended to prevent a pardon being granted. Not content with this, he urged the fact that Mr. Herst was a popish recusant—a point which had no relevance whatever to the matter in hand and could only have been mentioned to excite prejudice. He got his way; the jury yielded and returned a verdict of Guilty. The report sent to the lord keeper was founded upon Kennion's evidence; and that report settled Mr. Herst's fate.

At the next assizes Yelverton was again the judge. Mr. Herst was called up for sentence. Seeing that the coroner, who had held the preliminary enquiry was on the bench with the judge Mr. Herst asked that he might be allowed to testify as to Dewhurst's wounds. Permission being given, the coroner declared that there had been only one wound, that on the head caused by the maid's blow, which had healed before death. The coroner himself was a judge, but what he said had no more effect upon Yelverton than Norcrosse's statement had done. He upheld his report on the ground that Kennion had deposed to the other wounds on oath, and sentenced

his victim to be hanged; and hanged he was on August 29th, 1628, the day after Father Arrowsmith went to his reward.

Here we have the case of a man whose faith had to all outward appearances nothing to do with his fate. He was tried and condemned for an alleged breach of the criminal law; evidence was given which the jury took from the judge to be legal; and he was unwillingly found guilty by the verdict of his countrymen. Everything was apparently in order: those who knew the facts, his immediate neighbours, would doubtless speak of it as a hard case; but plenty of hard cases, in which the innocent have suffered, are to be found in the annals of the criminal law. But in spite of appearances the Ven. Richard Herst was as undoubtedly condemned on account of his faith as was Father Arrowsmith. There can be no doubt whatsoever that Yelverton was determined that he should die because he was a Catholic, and his unscrupulous action is an admirable illustration of the manner in which an unjust judge could gain his end without any brutal treatment of prisoner or jury. Mr. Justice Stephen's words are none too strong.

Fortunately the matter did not end with his trial. After sentence the Venerable Richard Herst was offered his life if he would take the oath of allegiance which had been condemned by Rome. This he refused to do and died for his loyalty to the Holy See.

EGERTON BECK.

## MIRACLES AND THE SUPER-NATURAL

**L**OURDES looms large before the eyes of the world at the present day, and its miracles continue to attract more and more attention. Those who adopt a sceptical attitude may sometimes be found among Catholics as well as among Protestants and Free-thinkers. A writer in the pages of the *Catholic Medical Guardian*, April, 1924, while claiming, justly enough, the right of freedom where the Church has not spoken, indulges in some stringent criticism of such medical "apologists for Lourdes" as Le Bec, Grandmaison, and now Dr. Marchand, President of the Medical Bureau. But when such meticulous care is demanded by critics from those who would endeavour to supply proof of a miraculous cure, one might reasonably expect that they would follow the example of the late Dr. Gasquet, who, though at first sceptical, thought it only fair, before writing an article for the *Dublin Review*, "to judge on the spot of the way in which the cures are examined and recorded." We are told that "the events which have made it (Lourdes) a place of pilgrimage for so many thousands of our co-religionists, depend ultimately, for a decision as to their nature, upon scientific investigation." That may be true with regard to some particular cure, but there is more to be said on the subject. For it must always be remembered that though a "miracle" that takes place at Lourdes might also under other circumstances have been brought about by natural means, yet, in this particular case it may have taken place through a supernatural agency. Dr. Gasquet was well acquainted with and admits the neurotic affinities of such a disease as osteoarthritis, of which there is often a remarkable improvement at Lourdes, though not always a complete cure. "But," he adds, "when we have said that these recoveries do not exceed the possible influence of the mind on the body, their medical interest is by no means exhausted. To say that there is nothing remarkable about them and that they are simply instances of suggestion carried out on a large scale is merely to provoke the retort: Why then do you not treat your own patients with equal success?" And this question has its point

when put not only to the ordinary practitioner, but also to the pathologists of the cliniques at Nancy and Paris.

It is quite true that "the bureau should be very cautious before venturing to invoke the supernatural," and yet one cannot help thinking that it is well within its province to take some notice of those cures which, in the circumstances, may be possibly due, though not necessarily are due, to a supernatural agency. As such they rightly demand a sympathetic recognition. At Lourdes enough and more than enough has taken place during the last sixty-six years to deter anyone from rejecting the supernatural on *a priori* grounds. This attitude is perfectly intelligible in the Agnostic, and we know whither it leads, and where we stand with respect to it. Huxley, having ridiculed certain alleged miracles of the Middle Ages, recounted "on unimpeachable authority," proceeds to ask why the Gospel miracles should be accepted, the authority of which, he says, is not unimpeachable; or those of St. Paul, in particular, whose "strongly marked mental characteristics are anything but those which would justify us in regarding him as a critical witness respecting matters of fact, or as a trustworthy interpreter of their significance."<sup>1</sup> Here it may be sufficient to answer in the words of Mill that "to those who already believe in supernatural power, the supernatural hypothesis may appear more probable than the natural one."<sup>2</sup> No one can fail to be impressed by the spiritual effect produced on the sufferers who go to Lourdes. As Dr. Marchand says: "Undoubtedly one of the permanent miracles of Lourdes is the *resignation* that is acquired there. . . . No one departs from Lourdes unconsoled, un comforted." But this sort of miracle is not enough to account for the fame of Lourdes. Any sceptic would laugh it to scorn as the mere effect of auto-suggestion or group-enthusiasm. Something more tangible, better supported by evidence, more extraordinary and naturally inexplicable draws the pilgrim to this sacred shrine. So much so that many non-Catholics have come to believe in modern miracles. "We, as Christians," writes the late Mr. Neville Figgis, "have a faith mysterious, supernatural, miraculous. It postulates belief in an order, where miracles do happen; where things are not connected by means purely mechanical, but where that Personal Life whose centre is beyond, has en-

<sup>1</sup> "Lectures and Essays," R.P.A. Edn., p. 81.

<sup>2</sup> "Three Essays," p. 234.

tered in and dwelt with man; where from time to time this world fades into another."<sup>1</sup> What is remarkable is that a Free-churchman like the novelist, John Oxenham, should go to Lourdes a sceptic, and return a convinced and even enthusiastic believer. For Protestantism has always had a rooted aversion for the supernatural. Thus, Dr. Otto has recently written: "Progress to a higher stage of development shows the gradual elimination of . . . the miraculous; and so we see how, on the more enlightened levels, 'miracle' begins to fade away; . . . how Luther dismisses the 'outward miracles' disparagingly as 'jugglery' or 'apples and nuts for children'; and finally how the 'supernaturalism' of miracles is purged from religion as something that is only an imperfect analogue and no genuine 'schema' of the numinous."<sup>2</sup> However, it is from Free-thinkers, like Dr. Flammarion, who regards the apparition of Our Lady to Bernadette as "suspicious in all its details as well as in its principle,"<sup>3</sup> that we may expect to meet with the most uncompromising objections to miracles.

With such it is generally the *a priori* objection to the possibility or probability of miracles which is the obstacle to their acceptance. Hence, it may be well to turn to Mill's reasoning against Hume on the point. "Human volition," he writes, "is constantly modifying natural phenomena not by violating their laws, but by using their laws. Why may not divine volition do the same? The power of volitions over phenomena is itself a law, and one of the earliest known and acknowledged laws of nature. . . . There is, therefore, no more a supposition of violation of law in supposing that events are produced, prevented or modified by God's action, than in the supposition of their being produced, prevented or modified by man's action."<sup>4</sup> Hume's argument, Mill contends, only holds good up to a certain point, and is not conclusive "when the existence of a Being, who created the present order of nature, and therefore may well be thought to have power to modify it, is accepted as a fact, or even as a probability resting on independent evidence. Once admit a God and the production by His direct volition of an effect which in any case owed its origin to His creative will, is no longer a purely arbitrary hypothesis to account for the fact,

<sup>1</sup> "Antichrist," p. 232.

<sup>2</sup> "The Idea of the Holy," pp. 66, 67. Tr. by John W. Harvey.

<sup>3</sup> "Death and its Mystery," p. 121.

<sup>4</sup> "Three Essays," pp. 226, 227.

but must be reckoned with as a serious probability."<sup>1</sup> Mill's own argument against miracles is, that "the supernatural character of the fact is always a matter of inference and speculation,"<sup>2</sup> and that the presumption against them is exceedingly strong.

To those who already believe in supernatural power, the supernatural hypothesis may appear more probable than the natural one, but only if it accords with what we know or reasonably surmise respecting the ways of the supernatural agent. Now, all that we know from the evidence of nature concerning His ways is in harmony with the natural theory and repugnance to the supernatural. There is therefore a vast preponderance of probability against a miracle, to counterbalance which would require a very extraordinary and indisputable congruity in the supposed miracle and its circumstances with something which we conceive ourselves to know, or to have grounds for believing, with regard to the divine attributes.<sup>3</sup>

But there is another "preponderance of probability" that calls for a prior consideration. The anabolic movement in the universe manifesting mind and design, and culminating in the highest form of human life, is not likely to collapse on the day that man descends into the grave, the whole ending in failure. But the supernatural system, of which miracle forms a part, alone shows how that movement may be carried on. On the other hand, Mill has no escape from the pessimism which for him is the only deduction from those evils in the world which he has elsewhere depicted in such eloquent though terribly lurid colours. Hence, there *is* "a very extraordinary and indisputable congruity" in miracles "with something which we conceive ourselves to know, or have grounds for believing, with regard to the divine attributes."

It is then a fact which must be admitted, that there are those whose minds are so constituted, such is the "psychological climate" in which they live, such their religious training and antecedents, that they refuse to consider even the possibility of miracles. Or it may be that, owing to the concentration of their minds on the normal working of nature's laws in some particular branch of science, they are loth to admit any probability for a miracle. Of Sir Norman Moore,

<sup>1</sup> *Ibid.* p. 232.

<sup>2</sup> *Ibid.* p. 234.

<sup>3</sup> *Ibid.* pp. 234, 235.

a distinguished Catholic physician and a convert, who died in the year 1900, we are told that he "had a strong distaste for the supernatural . . . and would not consider the possibility of any supernatural manifestation that was not of Faith."<sup>1</sup> It may be, as Newman says, that "we are bound to look for certainty by modes of proof which when reduced to the shape of formal propositions fail to satisfy the severe requisitions of scientists."<sup>2</sup> For there are many truths, based on inferences, which we accept, many of them so reasonably compelling in their force as to give complete subjective certitude, though they are not proved in the same way as two and two are shown to make four. This is so even in the objective sciences. "No experimental science is, or can be, purely logical. If we refused to believe any proposition for which there was not logical proof, there would cease to be any science at all. In establishing laws, and still more, in establishing theories, we do habitually choose between alternatives, for reasons which are perfectly incapable of formal statement."<sup>3</sup>—Words of a scientific man which might have been written by Newman.

One of the main purposes served by miracles is to provide evidence of divine revelation, our Lord Himself having worked them as proofs of His mission; but not all miracles are of equal value for that purpose. St. Thomas distinguishes "several ranks and orders" of miracles.

Miracles of the highest rank are those in which something is done by God that nature can never do. Miracles of the second rank are those in which God does something that nature can do, but not in that sequence and connection. Thus it is a work of nature that an animal live, see and walk; but that it should live after death, see after blindness, walk after lameness, these things nature is powerless to effect, but God sometimes brings them about miraculously. A miracle of the third rank is something done by God, which is usually done by the operation of nature, but it is done in this case without the working of natural principles, as when one is cured by divine power of a fever, in itself naturally curable.<sup>4</sup>

<sup>1</sup> Cf. *Dublin Review*, April, 1923. Art.: "Sir Norman Moore, Bart.," by Sir Alan Moore.

<sup>2</sup> "Grammar of Assent," p. 124.

<sup>3</sup> "Relativity," by Norman Robert Campbell, Sc.D., being chapter xvi. of "Modern Electrical Theory," pp. 111—113.

<sup>4</sup> *Cont. Gent.*, ci. Cf. Rickaby, "God and His Creatures," pp. 264, 265.

A miracle is as natural to God as any other act, and for the same reason a suspension of His laws is as much an effect of His will and wisdom as an enforcement; though, as it affects the ordinary course of nature, perhaps through the intermediate agency of the angels or saints, it overrules, because it transcends, the physical laws with which we are familiar. "When God does anything contrary to this course, such doings are called extraordinary or marvellous. But against the supreme law of nature which is hidden from the knowledge of the wicked, as of others who are still weak, God is as far removed from ever doing anything as He is removed from doing anything against Himself."<sup>1</sup> If human skill and knowledge can profoundly modify the process of physical law, much more and in a higher way can Divine.

As to whether those effects are to be termed "miracles," which though in the particular case supernatural, might under other circumstances have been performed by a merely natural agency is a question of definition. The theologian, for the most part, calls them miracles *quoad modum*, and towards them the apologist and the spiritual writer may be found to take up different attitudes. That some of the "miracles" that take place at Lourdes, for instance, might otherwise have been brought about by natural means matters little to the devout Catholic, who does not consider that the divine agency at work there troubles about the powers and the scope of natural forces; nor is he much disturbed by the criticisms of those who, as Lord Balfour puts it, live in a different "psychological climate." On the other hand the apologist must be prepared for objections that are often difficult to meet on account of the sceptical attitude of the critic, who expects his imprudent, as well as his prudent, doubts to be removed. It is admitted that there is a whole class of phenomena, which, extraordinary though they may be, no *advocatus diaboli* at a canonization would allow to pass as necessarily miraculous, and therefore, taken by themselves, as irrefragable proof of the sanctity of a saint. "When it is a question of hysteria," wrote Benedict XIV., "it will not do to make the miracle consist in the disappearance of the crises, but in the cessation of the morbid state which has produced them. It is to be noticed that hysterical women are subject to natural crises which may produce an entirely normal disappearance of their illness. It will be then very difficult to hold such

<sup>1</sup> S. Aug. "Cont. Faust." XXVI., iii.

cases as miraculous. If sometimes postulators of causes of beatification have tried to do so, I have never seen them succeed."<sup>1</sup> It is enough for the "Promoter Fidei" to prove that a cure *may not* necessarily be miraculous. The "Postulator," on the other hand, must show that it *must be* such.

To arrive at a correct judgment in this matter, a cure or an event is not to be regarded as an isolated or an independent phenomenon. A miracle is part of a supernatural system, apart from which we know of none that have taken place. Under other circumstances it might have happened naturally, but, if so, it would not be a miracle of the first order, and consequently would not have the same evidential value for the truth of Christianity, which those, for instance, afford, that are accepted in the process for the canonization of a saint. Thus, as the late Mr. Lilly has pointed out, "the sphere of the miraculous, as vulgarly conceived, is contracting every day, through the ever extending apprehension of the principle of continuity in the phenomenal universe."<sup>2</sup> Some phenomena which once may have been regarded as miraculous are to-day admitted to be not beyond the powers of natural law to effect, and, therefore, cannot take their place in the first of St. Thomas's three categories, and perhaps not even in the second. And yet on the supposition that they are supernatural, *i.e.*, brought about by divine agency, they may still be termed miraculous, and find their place in the third. Thus, supposing, for the sake of argument, that congealed human blood can by some unknown natural law liquify, under such circumstances as those under which that of St. Januarius liquifies, the fact remains that in this particular case it is the blood of a saint that is thus affected, of one who laid down his life in the cause of Christ, the phenomenon being initiated within the sphere of the supernatural, which gives it its value.

Referring to the process of Beatification and Canonization Benedict XIV. says of "heroic virtues," which are certainly supernatural, and could not be practised without grace, that they are "the first and most decisive witness to sanctity." On the other hand, "visions, prophecies and miracles are only of secondary importance, and they are absolutely ignored, if proof of heroic virtues is not forthcoming." St. Bonaventure writes: "They neither make nor prove the saint; otherwise Balaam would have been a saint, and the ass, too,

<sup>1</sup> "De Beatif. et Canoniz." Lib IV. Pars I. cap. 13, n. 14.

<sup>2</sup> "The Great Enigma," p. 114.

which saw the angel." "Do not attach value to that which we share with the lost," is the advice of St. Gregory. St. John of the Cross regarded visions as "at best childish toys." In fact he had "a positive aversion for such things, not only because the devil and our own imagination are able, by this means, to trick us in a thousand different ways, but also because his absorbing idea is to get rid of everything which is not God Himself."<sup>1</sup> But no saint ever showed a want of appreciation of the supernatural, apart from the purpose of apologetic. Hence, the chief value of a miracle is to be sought, not in its extraordinary or abnormal character, but in its relation to that system, of which the Incarnate Son of God is the centre. In this Kingdom of God Our Lady has constantly given the most remarkable proofs of her interest; and we must suppose that the chief object of all that she has done at Lourdes was to promote its welfare. So-called faith-cures, whether performed by Mr. Hickson, Jacob the Zouave, Mrs. Eddy, or any other such healer, have but little interest for us. On the other hand, our concern about those that take place at Lourdes is very great, since they are brought within the realm of the supernatural by the appearance of Our Lady with whom they began, and to whom the whole series is to be attributed. There is much for which Lourdes stands that is of greater value than its cures, wonderful as they are.

In dealing "apologetically" with the subject of miracles it would seem to be unwise to stress certain phenomena, which, though they may very well be supernatural, are externally similar to, or even identical with, others that are not. Thus, it is stated by Father Germanus, in his *Life of Gemma Galgani*,<sup>2</sup> that a "mental precept" given by a certain lady was enough for Gemma to do what was required. Yet it requires but little acquaintance with such subjects as hypnotism and telepathy to know that this experience is by no means uncommon among others than saints. Again, Bernadette's "flight" down the Messabielle rock, on several occasions, is paralleled by phenomena that bear a natural, or perhaps sometimes a praeternatural, interpretation. Thus, of Esther Cox, the central figure in what is known as the "Great Amherst Mystery," an eye-witness writes: "I have often watched

<sup>1</sup> Poulain, "La Mystique de St. Jean de la Croix," p. 44.

<sup>2</sup> Eng. Trans., p. 141.

her to find out how she came down stairs, she seeming to fly."<sup>1</sup> Once more, emphasis has sometimes been laid on the fact that the flame of the candle proved innocuous to Bernadette, when her hand was held in it for the space of quarter of an hour. Thus also, Father Germanus, in his life of Gemma Galgani, to whom the same thing happened on several occasions. But given that Bernadette and Gemma were in a state of trance or ecstasy when this took place, this immunity may have followed as a natural effect. For there are well authenticated cases in which the same thing has happened, when, though it was extraordinary, there is no reason to suppose that it was miraculous. Sir William Crookes has described how on one occasion Home

rose up in a trance. . . . He went to the candle on a side table and passed his fingers backwards and forwards through the flame several times so slowly that they must have been severely burnt under ordinary circumstances. . . . Mr. Home went again to the fire and after stirring the hot coal about with his hand, took out a red-hot piece nearly as big as an orange, and putting it on his right hand so as to almost completely enclose it, then blew into the small furnace thus extemporized until the lump of charcoal was nearly white-hot. . . . Going again to the fire he took out another coal with his hand, and holding it up said to me, "Is not that a beautiful large bit, William? We want to bring that to you. Pay no attention at present." The coal, however, was not brought. Mr. Home said: "The power is going." And soon came back to his chair and woke up."<sup>2</sup>

Hence, we must be prepared to find that sceptical writers point to this similarity of the external phenomena. "The miracle of the taper," they say, "if truly reported, may show that Bernadette was a medium, but cannot fairly be used to prove the action of the Virgin Mary. Still less safe would it be to appeal to the ecstasies themselves as proving the divine character of their inspiring cause. Here, again, Mr. Daniel Home had his ecstasies—controlled by 'guides,' who were quite as sensitive to human incredulity as better

<sup>1</sup> Cf. "Personal Experiences in Spiritualism," by Hereward Carrington, p. 106.

<sup>2</sup> "Notes of Séances with D. D. Home." *Proceedings of the P.R.S.*, Vol. VII., pp. 102, 103.

authorized saints might have been,—'little faith,' they would exclaim,—'little faith.' Will you not trust in Dan?"<sup>1</sup>

This certainly looks like an attempt to cut the ground from under the feet of the supernaturalist, since he may not appeal either to the external phenomenon, or to its "inspiring cause." But there is a world of difference between the natural or the praeternatural element, in the action of the medium, and the supernatural in that of the saint. Home's trances may have been natural, or they may have been praeternatural, since he claimed, when in that state, to communicate with certain spirits, who addressed him as "Dan,"—a fact, in itself, not very suggestive of a supernatural character of his ecstasy. If we admit that it would be unsafe "to appeal to the ecstasies themselves," that is, to the mere fact of an ecstasy, apart from the supernatural element which gives it its character and its value, it is quite legitimate to regard the ecstasies of the saints as manifesting the supernatural, though not proving a miracle of the first order. A supernatural system has been established in order to raise man from his fallen state, of which system miracle forms a part. In so far as it is external it is an excellent means of attesting the truth of that system. Thus, a cure at Lourdes is not an isolated incident to be segregated from a host of important events with which it is not unconnected. First and foremost there is the origin of the series, for which no adequate explanation is forthcoming that is not supernatural; so that for one that believes in the appearance of Our Lady to Bernadette, there will always be the strongest of presumptions in favour of a supernatural explanation of that which takes place there.

JOHN ASHTON.

<sup>1</sup> "Mind-Cure, Faith-Cure and the Miracles of Lourdes," by A. T. Myers, M.D., F.R.C.F., and F. W. Myers. *Proc. P.R.S.*, Vol. IX., p. 180.

## GROWTH OF CATHOLIC EDUCATION IN U.S.A.

**S**EVERAL new educational enterprises can rejoice English Catholics. The Summer School, held now for some years at Cambridge, looks as if it would be permanent, and we know that no pains are being spared to make it at once first-rate, and popular. The Conference of Higher Studies takes place in the winter, and is attended not only by many of the clergy but by competent laymen. Moreover, it need by no means be regretted that it contains a very stable group, composed of men who go regularly to it year by year. For they come to know one another, to understand their several ideals and hopes and methods; and thus that general view of the educational situation, of which we shall say a word below, tends to be achieved. Besides this, "Weeks" like the Aquinas weeks of last year (which in some shape we hope will also become a yearly institution), like the C.S.G. "Week," and, we hope, the annual conference of University students belonging to the Catholic Societies in all our Universities and adhering to their Federation, are becoming popular and attracting ever more representative lay-members. We hope that the Conference organized by the Catholic Council for International Relations, to take place at Oxford next July, which should gather together many distinguished Catholics from many countries, will also in some form become annual.<sup>1</sup>

<sup>1</sup> We are still far, no doubt, from the conviction of so many of our foreign fellow-Catholics, which sends them in throngs to "Weeks" quite as studious as our own attempts, and far more organized. The French, true to their analytical spirit and to their cult of the clear idea, seem especially devoted to the sending out of *questionnaires*—we have just received one from the President of the French Federation of Catholic students, dealing with the question of the General Catholic Culture desirable for the ordinary Catholic. We have had no time properly to digest it: but the theme, that a Catholic's general culture ought itself to be completely Catholicized, is one that is very dear to us. We cannot forbid ourselves to mention *some* of the topics discussed during the Catholic Students' "Week" last September at Dresden—*Psycho-Pathology and Religion: Fundamental Questions concerning Modern Piety: Catholic Morality and Modern Life: A New Foundation for German Culture: Education and the Catholic Students' Societies: The Christian Art of the Future: Church Music and the Future: Catholic Faith and Art: Relation of Catholic to Secular Literature: Aquinas: the Following of Christ in the Franciscan Spirit: the Inter-relations of European and Eastern Spiritual Life: the Return of non-Catholic Denominations to Unity: Lay Help for Chaplains*. Such a programme, though, we judge, unmanageable in the time, at least witnesses to the tremendous vitality existing in the German folk, which shows itself in so many other and secular ways. Add that there were exhibitions of ceramics, black and white drawing, church art, etc., much liturgical music, and Catholic stage-plays of historical or literary interest.

We need not mention those educational reunions to which we have for long been accustomed—those of Headmasters: of the Catholic Education Council: of Teachers, and so forth.

But what we for long lacked was a statement of the situation in general, based on an exhibition of *all* the evidence; for the work of the Education Council was, and we fear is, largely unknown except to those technically and professionally interested in it, and even that ancient and admirable institution did not till lately intend to cover all the ground, but was concerned chiefly, we suppose, with primary education, then with secondary, and then with Training Colleges. At the last Catholic Congress at Birmingham, however, the inaugural speech by the Cardinal did, in a most statesmanlike way, survey the whole ground, and attended very particularly to the Universities and thereby to the whole problem of "higher culture," to use that rather portentous phrase; and His Eminence, we remember, came in person and by preference to the sectional meeting of, as he said, the oldest and youngest educational societies, the Education Council and the University Societies Federation.

An immense impetus must be given to Catholic educational work in the United States by the quarterly publication of the Catholic Educational Association Bulletin. That for November, 1924, contains the full Report of the proceedings and addresses of the 21st Annual Meeting of that Association, held on June 23—26, 1924, Milwaukee, Wis. There were general and departmental meetings, the latter falling under the heads of Colleges and Secondary Schools: with special sections to deal with Secondary Education, Catholic Colleges for Women, and Libraries—a Parish School Department, with special sections for "Superintendents," and, observe, for the education of Deaf Mutes and the Blind. Religious Superiors also met within this Department. Finally there was the Seminary Department, concerning the affairs of both "great" and "little" seminaries, as the French say.

The Meeting's Report is prefaced by a frank recognition that "there is no sphere of social activity in which so much change is shown as in education," and this seems to us a valuable sentiment as indicating not only the brave and courageous spirit in which the discussions were to be entered on, but also, as taking for granted that education *is* a "sphere of social activity" at large; not an isolated affair, but one which aims at providing the "complete citizen," and, indeed, the

complete Human. Not only those who came to this meeting wished to take the whole area of education into its view, but they meant to keep the whole future of the "educated" in sight, the whole destiny of those who were to form the body politic.

The first among the general papers (read by Rev. W. Cunningham, C.S.C., Ph.D., of the University of Notre Dame) was entitled "Rebuilding the Educational Ladder," and is too technical to summarize, but dealt largely with the "time problem," of how long a training could be given to children on the democratic assumption that a complete education should be open to all. (It is true that the discussion showed that, while all were agreed that such an education should be possible for all, it need by no means be contemplated as destined for all. In other words, there would have to be a sieve as well as a ladder.) What was especially interesting was Father Cunningham's argument that to assimilate the Catholic schools to Government ones in this matter was really a return to Catholic traditions, and that those whose tenacity to such traditions caused them to be termed "out of date" would prove to be so, really, because they were ahead of their time. Another paper, by a lawyer, concerned the protection of the Church by State and National Institutions, and a third with the theory of Evolution, which, while interesting in itself, seems to belong, perhaps, more properly to a general scientific conference than to this one in particular. But it reached, and set, a high standard.

With how much more than "instruction" the Department of Colleges and Secondary Schools felt it ought to deal is shown by the titles of papers read on "Social Studies as a Preparation for Leadership," "College as a Preparation for Professional Studies," the "Training of Writers," the "Teaching of Religion." Psychology and its due place even in a curriculum also appeared, and, if one is tempted to think that this denotes a sort of ambition that might lead to superficial results, we are not sure that may not be a European verdict; and perhaps very varied interests ought to be urged on American youth as they should not be on our own. There is, we think, more acquired momentum and more tradition in our old (and perhaps rather *blasé*) country than in a newer one, and it is almost certain that the imagination will get sufficiently rich a vision: what we need is more vital force, maybe, to carry through that for which so many opportunities are

indolently offered us. (What we mean, on the whole, is that in our Public Schools a boy has undoubtedly the chance of learning anything he wants to learn, and of learning it well and under competent masters. But if he does not want to learn, as may happen, there is not always in our experience a very decided effort to arouse the desire. We are shy of enthusiasm and of the "fine phrase": even in France, the *phraseur* seems more and more discredited: but the French have at least clear ideas and the will to say *something*: if we have vague minds, are afraid to talk, and lack ambition, we shall dwindle, and are worse off than the American who seems to us so tremendously ambitious, so readily self-expressive, even though his training may not always carry him so deep as we might like.) Omitting a number of technical or professional subjects treated in the next papers, including a noteworthy one on "Some Problems of the Catholic Women's College," by Sister Thomas Aquinas, O.S.U., we cannot but applaud whole-heartedly the papers on School Libraries, Reading Clubs, Library Co-operation, Library Publicity and Advertising, a Catalogue of Historical Literature in our Catholic Libraries, and on a Catholic Guide to Periodical Literature. We are not sure but that we look forward to a special branch of the C.T.S. that shall concern itself with, and be advised by, Schools.

Among the discussions of the Parish School Department, and other than the strictly professional ones, were those on the "Usefulness of Psychological Tests," "Visual Instruction" (especially in Religion), and more than one about Health, and thence we pass to a whole section concerned with the teaching of deaf-mutes and of the blind. We do not know how adequately we, in this country, are able to deal with these sad cases: but at the risk of digression, we feel sure that, were our Colleges to instil far more than they do into our boys (and girls) the delights and privileges of helping, for example, in summer camps like that (to mention one instance without invidiousness) of Besford Court, not only the actual summer outings of those children would be enormously facilitated and developed, but the future of the institutions themselves would be well served, since once a boy has tasted what it means to help others, and how much he can do, he will never leave off, nor forget, and will grow up into an ardent ally of the enterprise in question. But we own this is "almost quite" a digression.

We can do little more than say, here, what was to be ex-

pected, that the subject of St. Thomas bulks large in the Seminaries Department, and equally, of course, his suitability for modern times. Needless, too, to say that a special paper uttered the habitual cry for more co-ordination in theological studies; and, when "little" seminaries for quite young boys were spoken of, the problem of the admissibility of extraneous Catholic interests, organizations for this or that, had to be dwelt on, and also the supreme duty of character-building, since it is well recognized that not only religious instruction, but even pious behaviour may be fostered without exactly creating that character apart from which learning is useless and piety itself a weakling growth.

The Report is all the more impressive because its honesty of purpose is clear. There is no boasting, and although we, perhaps, could do with fewer generalizations, and far fewer quotations from Literary Men, not a paper (that we have read) was produced which did not get right down to practical matters, and many showed a very high standard indeed, such as we well might envy.

What we did not see dealt with (we are not presuming to suggest *how* we think it ought to be dealt with) is the peculiar problem of the great Universities of the United States, and of Catholic Universities as such. On this subject we have heard widely-divergent views expressed by American Catholics. America has a number of Catholic Universities (shall *we* ever have even one? Presumably not: and the problem does not weigh on us in the same form), and they may now easily be learnt about by us from the Handbook of Catholic International Organizations, which has an appendix on the subject of Universities. But however good they be, does any United States Catholic seriously suppose that crowds of young Catholics will go anywhere save to the great non-Catholic Universities? We have not heard one voice raised to declare any such hope. What, then, has to be done for such students? Must they be ignored? Impossible, since they have souls. Nor are they being ignored, indeed, but we are not sure whether there be a general policy about the matter. It concerns ourselves rather closely, for quite a fair proportion of Catholics from Yale or Harvard come across here to Oxford for at least a year or two. Should they have been well-instructed, they are a most valuable acquisition: but should they have been for any considerable time unshepherded, they bring down the good name of American Catholicism in a way that is doubly distressing to the small Catholic group in any

such English University. Perhaps, too, the whole question of Catholic young men coming across from Catholic Universities to our own might well be threshed out. There must be a considerable current in the direction of Oxford and perhaps of Cambridge, to judge by the perfect stream of applications at least for information, and often for actual aggregation, that besets, from time to time, the present writer. The quite subordinate question—yet a most practical one—of whether American Catholic Universities ought, or ought not, to get themselves put on the list recognized at Oxford, deserves no little attention, if only because unless such a University is upon that list, it is next to impossible to get any application it may put in on behalf of one of its *alumni* attended to. No University, whose standard is up to that, we feel sure, of most American Universities, need have the least fear of unfair discrimination: but we appreciate the fear of seeming, by such application, to encourage education in a British non-Catholic place of education to the detriment of Catholic home institutions. Well, the Italians had to face an even harder problem, and they took their particular bull firmly by the horns, and we doubt if they regret it. We at least who have no choice but to encourage our young Catholics to go to non-Catholic Universities, if to any, have the clear duty of educating our boys and girls at school so that their faith will not only maintain itself in a non-Catholic atmosphere, but will improve, and, what is more, improve those around them.

That America is boldly coping, in reality, with that problem, is manifested by this quite admirable publication, which is a model for its sort—and not only because it is 721 pages long! Had a quite different sort of volume, parallel to this one, been issued, showing illustrations of the material side of the educational institutions of the Catholic Church in the United States, including their Catholic clubs—so often called after Cardinal Newman—we should find ourselves not only admiring and envying, but practically despairing, so far are they beyond anything that our impecuniosity can hope for. But not long ago the Archbishop of San Francisco complimented English Catholics on what they achieve with the help of such slender resources—on *nothing*, or next to nothing, we think he said: and it may be that the very toughness of our struggle is the earnest of the ultimate solidity of our success.

C. C. MARTINDALE.

## “GEORGES MARASCO” AND SOME OTHERS

### III.

**I**N case it may be objected that in these and still earlier articles in *THE MONTH* an excessive amount of attention has been directed to a rather unhealthy aspect of the mystical life, I should like to explain that it is precisely because it is unhealthy and regrettably conducive to many forms of delusion and extravagance that this fuller ventilation of the subject seems to me to be called for. The phenomena which have been here discussed are by no means so rare as is generally supposed, but the tendency among simple and religiously-minded people who have only heard of such things in connection with the lives of the Saints is to accept all these manifestations indiscriminately as supernatural in origin and as attestations of the exceptional holiness of the subjects thus distinguished. No one will question that the marvels referred to are often associated with sanctity, but on the other hand they constitute no proof of sanctity. They are apt to give rise to much talk, curiosity and suppressed excitement, and well-meaning enthusiasts believe that they are furthering the cause of God by publishing such wonders. I have heard, even in this country, of sermons being preached of which the main purport was the glorification of Padre Pio of Foggia, a man still living; though this was of course prior to the declarations of the Holy Office spoken of in my December article.

So far as previous investigations and a certain amount of desultory reading during past years have enabled me to arrive at any definite results, I would limit my conclusions to just these four.

First, that it is extremely difficult to distinguish the phenomena which are divine from those which are only morbid and abnormal. The external manifestations in themselves are identical in nature, but they may differ in degree or in range, and it seems likely that those of the higher order are often met with without any pathological concomitants.

Second, as a rule, however, they occur in subjects who have a bad medical history, exhibiting in general pronounced hysterical or tuberculous symptoms, though not seldom we have record of bad falls or of a violent nervous shock caused by some frightening experience in childhood.

Third, the more these things are talked about, thought about and enveloped in an atmosphere of mystery or religious awe, the more the cases of such phenomena multiply. It is certainly a striking fact that while not a single example of stigmatization is on record before the beginning of the thirteenth century,<sup>1</sup> several well-attested cases were observed later in the same century, and from that time onwards there has never been a period which has lacked many conspicuous instances of the same phenomenon. A similar rule seems to obtain in the matter of witchcraft. The more it was spoken of and the more fiercely the witch hunts were carried on, the greater was the number of unfortunate creatures who avowed that they had been carried through the air, had been accosted by the devil in human or in animal form, and had been persuaded to make formal pacts with him signed with their blood. When the witch hunts died down nothing more was heard of these nocturnal rides and diabolical apparitions. It was no less enlightened and distinguished a churchman than Cardinal Nicholas de Cusa who already in the fifteenth century noticed this fact that the witches multiplied in proportion to the keenness shown in talking about them and bringing them to trial.

Fourth, despite the decay of faith at the present day, the number of those who exhibit such morbid or mystical phenomena seems to be on the increase. Within the last five years, I have had information, upon evidence which appears to me quite reliable, of three contemporary cases of stigmatization in England, two in Belgium, one in France, two in Italy and one in America. Probably this hardly represents more than one-tenth of the actual number. It is, for example, utterly improbable that there should be more examples in England than in Italy or France, but living in England one hears more readily of those which are relatively near at hand. Very wisely, ecclesiastical superiors in almost every case are careful to insist that these alleged manifesta-

<sup>1</sup> The question whether St. Francis of Assisi was the first mystic known to have exhibited the marks of our Saviour's sacred wounds was discussed in *THE MONTH* for July, 1919.

tions of the supernatural which are calculated to attract an undesirable amount of attention to individuals, some of whom are cloistered religious consecrated to God in contemplative orders, should not be published abroad. If I propose to speak in the present article of one other example of stigmatization, to wit the American case just referred to, it is to illustrate certain unwonted, and, as it seems to me, extravagant features, which render it suspect as possibly the outcome of hysteria, or subconscious artifice, or more probably still of both combined. I shall be careful, however, to respect the wishes of the distinguished prelate under whose jurisdiction the *stigmatisée* in question resides, seeing that since the time when the particulars were communicated to me he has appointed a medical committee to investigate the phenomena. I shall, therefore, avoid giving any indication of either names or localities.

The girl, let us call her Kate Ryan, was born in July, 1889, and was therefore 32 years old at the end of 1921, which is the period to which my accounts refer. Unfortunately I know little of the previous medical history, though it is clearly stated that about 1918, when 29, she underwent a serious operation for gastric ulcers. "Three were removed, but there was a fourth they dared not touch, because of its proximity to the heart." This is the account given at second-hand by a devout nun, and of course its accuracy from a surgical point of view is open to considerable doubt. Kate was a town-bred girl, employed in a business house in a great centre of commerce. She was one of a large and pious Catholic family, and she herself was always remarkable for her innocence and religious fervour, wearing a hair-shirt and using the discipline "from young womanhood." Her confessor, however, seems to have interfered, and when making her surrender these instruments of penance, he told her apparently that our Lord Himself would send her a cross in their place. Not long after this, that is to say in 1916, she had her first supernatural (?) experience, which is thus recounted.

She was helping her mother to get dinner for the family, when she felt an intense pain in her breast, which grew so violent that she said: "Mother, I must go upstairs to lie down." The mother followed, and both thinking the pain caused by stomach trouble, applied

restoratives. Suddenly she saw our Lord standing at the foot of the bed, and advancing He said: "I give you my cross upon your breast, because I love you much; and you are to suffer for My very own." (Afterwards He explained "very own" to mean priests and nuns.) She, attributing the vision and words to a delusion, cried out to her mother that she was going crazy. The mother at once said that she would send for the doctor, but our Lord said to Kate: "No, the Father"; and the priest, her confessor, was sent for. He came, soothed her fears, told her that he had expected this, and reminded her of what he said when he had taken away her instruments of penance. The Cross—she always calls it so because our Lord did—was upon her breast. It is really a crucifix. She simply shows it to nuns and priests, because it never fails to produce a beneficial effect. We all had the happiness of venerating it, and talking with her. The crucifix is awe-inspiring. One cannot look at it without sorrow for sin and love for the Crucified. She told me herself that the bishop had allowed the doctor to use every effort to erase it, knowing that only the Hand that put it there could take it away. Chemicals and X-rays [11] have been tried. The latter revealed it to be like a finely carved crucifix, its foot resting above the heart, near the apex [1]. The cross is red, the figure flesh-coloured, stained with blood. The face is very beautiful, the heart faintly visible through the flesh. It is a constant suffering . . . and it frequently bleeds. She says the pain is like a tiny stabbing all the time, or, perhaps better, like the drilling of a tooth. . . . Our Lord told her that she was to suffer for unworthy priests and nuns who grieved His Heart by living in a manner unsuited to their high vocation.

The account from which I have been quoting is that of a nun in a convent, we will call it "Madison," at which Kate stayed for a few days in December, 1921, paying a visit to a relative who is a member of the community there. However, before this visit took place, some striking developments had occurred. The death of the father in 1917, and afterwards that of the mother, together with the strain of the nursing entailed by the last illness of both, seems to have told severely upon their daughter's health. The operation already

spoken of followed and in August, 1921, her doctor thought that it would be well to get Kate away for a change under pretext of making a retreat at a convent—let us say "St. Margaret's"—which was well-known to him. The nuns in this institution are enclosed, but by a remarkable departure from their ordinary rules, she was allowed to occupy a cell within the enclosure. Then, owing to illness and other happenings, what had been intended to be a short visit expanded first into a stay of thirty-three days, and eventually into permanent residence as a boarder or postulant. In the November of the same year a priest belonging to a religious order came to give the community a short retreat. Having heard some rumours of the strange things which were occurring, he ventured to question the Reverend Mother "Theresa" on the subject, and before he left he was told the whole story and had an interview with Kate. A narrative which he afterwards wrote giving an account of his impressions came into the hands of some of the clergy interested in such subjects, and I am greatly indebted to the kindness of an American friend for sending me a copy of it. The absolute sincerity of the writer, evidently a man of very earnest and simple faith, cannot, I think, be questioned. His story, which is entirely independent of that received from "Madison"—it may be mentioned that "St. Margaret's" and "Madison" are 400 miles apart and belong to different Orders—is in agreement, so far as regards all substantial details, with that from which I have previously quoted. The narrative of Father "John" is too long to reproduce entire, but a few extracts may be given. Speaking of the talk with Rev. Mother Theresa in which he first introduced the subject of Kate, Father John says:

Mother Theresa asked me if I would like to meet her. I told her I was most anxious, but feared it might all be prompted by curiosity, and would therefore leave it to Kate's decision. If she desired to meet me, I should be more than pleased to have the privilege. The Rev. Mother then told me that she would speak to her, but felt sure she wanted to meet me. Then she related to me some things of which I had already heard on my way, though without realizing their full significance. One point in particular was the evidence which the Master gave of His real presence, when Mother Theresa was somewhat incredulous and let Kate know her incredulity.

It was the image of the crucifix on the wall of the cell. Surprised, I asked Mother: "Did *you* see it?" "Why, yes, anyone can see it," was the answer, "it is there yet. You shall see it." Then Mother told me of Kate's coming to make a retreat, how she had to go to bed at once, suffered intensely for thirty-three days, that there was a crucifix over her heart similar to the one on the wall; that she had received the stigmata on the Feast of the Exaltation of the Holy Cross (September 14th) and again on the Feast of Our Lady's Dolours (September 15th); that she had been scourged and all cut and slashed during these days of suffering and torture. Telling me all this she promised to speak to her and ask if she wished to see me.

For brevity's sake I leave out many details and the pious reflections of the writer who was evidently much moved and impressed by what he had heard. The more substantial facts are thus recounted:

About eleven I was invited by Mother to go upstairs and was ushered into the very cell of this chosen soul. My attention was at once called to the crucifix on the wall. There in blood was the image of Jesus Christ crucified, about three inches in length. I was asked to look at it through a magnifying glass and was able to see a perfect body on the cross. The body is nearly the full length of the cross, there is no projection of the cross above the head, and whilst all is in blood, the body is distinct from the cross proper. On the wall it looks as a picture that might be pasted thereon, but on touching it will be felt the raised outline of the cross and the figure of our Saviour.

This, however, was not all, for in the presence of Rev. Mother Theresa—

The favoured child modestly opened her collar, then her waist, telling me that it is "by divine permission" that I am allowed to look at the crucifix she has now had over her heart for ten years. . . . I looked most intently and earnestly. It was an identical crucifix with that on the wall, and examining it with a magnifying glass I could see such a similarity that if I had not been mindful that I was looking first at one and then at the

other, I might have concluded that they were one and the same. An impulse seized me. "Might I be permitted to touch the sacred image?" A hope was expressed, a query was put, and again I was assured by the extraordinary soul that "the Master had given permission." Reverently I touched the congealed blood that gave the figure to the body of my Saviour.

Father John further learned from Kate herself that before the crucifix appeared ten years earlier<sup>1</sup> "she had suffered the most intense torture, as if she was in the agony of death, for three hours, after which the swelling and the lump over the heart appeared and on it the bleeding crucifix of the Master as I beheld it. From that time it has frequently bled, and on each succeeding Good Friday it bleeds in more profusion than at any other time, and the blood is black" (11).

With regard to the stigmata, the special wound-marks of the Passion, Kate informed him that she had already had them seven times, and that on each occasion she was in pain and even torture for three days. When asked further if she had to suffer in any other way which was connected with our Lord's Passion, she replied that she had participated in the torment of the scourging, and that this had happened actually during the time he had been giving the retreat just concluded. What is more, he adds that, in accordance with an express permission asked and obtained for him from our Saviour,

she gave me the privilege of seeing with my own eyes how terrible this was. She called my attention to her limbs; modestly pulling her skirt aside, I could see through the material of her stocking the open wounds and glistening blood covering every part of her frail limbs. It was too much—more than I had been prepared to see. Too much for me to say more than "My God."

With this the interview with Kate seems to have terminated, but before Father John left he had the opportunity of further talk with the Rev. Mother Theresa, who gave him fuller details regarding the terrible lacerations resulting from

<sup>1</sup> This is inconsistent with the Madison account which states that the cross had first appeared *five* years before. The error, however, is probably a mere slip of memory on the part of the narrator, for both accounts agree in assigning the same day (November 21st) as the occasion when it first showed itself.

the scourging. "The wounds," she declared, "were so large in some parts of the body that she could lay her finger in the furrow." Even the ordinary stigmata, especially the wound in the side, bled so profusely that bundles of cloths had to be used before the flow could be stanchied.<sup>1</sup> The aperture here gaped in such a way "that Mother Theresa told me she was able to place her three fingers into it, and even after it was healed the skin shows that it covers a hollow spot."

All this is very extraordinary, though I must frankly confess that there is a remarkable resemblance between some details of these descriptions and the account preserved of certain *stigmatisées* in the 17th and 18th centuries. On the other hand it is practically impossible that any knowledge of these out-of-the-way precedents should have been possessed by Kate or any of her friends. One of the points of resemblance is the marvellous suddenness with which on occasion all traces of the wounds disappear. In his talk with Mother Theresa Father John heard of the following very striking circumstance.

The thirty-fourth day after Kate's arrival at St. Margaret's had been fixed upon as the day when she was to pay a visit to her former home and meet the doctor who had originally sent her to the convent. The condition of her body (after the scourging) was quite dreadful, the cuts on her face and hands could not be healed, and it seemed inevitable that the visit would have to be put off. Kate waited until that very morning, rose from her bed of pain, made all her preparations and left the convent, the skin on her hands and face as clear and healthy as a child's.

With regard to the appearance of the duplicate crucifix on the wall of the cell, two accounts are before me, one being that which Father John heard from Rev. Mother Theresa; the other (apparently confirmed, at least, by Kate herself), is included in the letter written from Madison. The latter runs as follows:

<sup>1</sup> The Madison account, seemingly obtained from Kate herself, enlarges rather suspiciously on this version. We are told that when the bleeding of the stigmata stops "Mother Superior (Theresa) bathes her wounds, large enough, to pass her finger through (which she did), and to pass the linen cloth through for cleaning. In twelve minutes they are normal, not a sign of the occurrence, and the unusual exhaustion and suffering passes."

On the Sunday after Kate's arrival at St. Margaret's the Mother Superior [*i.e.*, Mother "Theresa"] came to visit her and felt strongly impressed by her holiness. She was leaving on the plea that the Blessed Sacrament was exposed and that she must make her hour of adoration. Kate said impressively: "Our Lord is here too." The Superior understood and said to herself, "Then I am unworthy to remain." At that instant a hand appeared and placed a crucifix on the wall. "Oh! my cross," gasped Kate, in mortal terror that it was taken from her. She tore open her dress and found it still there, and our Lord told her this was the nun-friend He had long promised her, whereupon she confided to the Superior the history of her mission and of her gift.

It is only right to say that Father John's account as learnt from Mother Theresa herself corresponds fairly accurately<sup>1</sup> with this story, though he adds the still more amazing detail that as he subsequently was informed by the Mother Provincial of the same Order, a third "miraculous" crucifix, similar to the two others, appeared unaccountably in the cell of Mother Theresa herself. Both narratives agree in stating that efforts were made to wash out the crucifix on the wall in Kate's cell, but without avail. I say nothing of other manifestations connected with the same case, mysterious illuminations of Kate's cell, the diffusion at times of a wonderful perfume, a Communion when the Host was seen but not the giver, and particularly of a feature which so constantly is met with in the manifestations of mystics of this type—the mysterious conflicts with the devil, in which a terrible uproar is heard, the ascetic is belaboured and thrown upon the ground, and articles of furniture are damaged.

One thing seems certain, from a copy of a letter which was addressed to Madison by Mother Theresa herself a month or two after the events above recorded. At this time Kate was still in the country at St. Margaret's, not at the novitiate, apparently because these conflicts with the evil one were of rather an alarming nature and the disturbance they caused would be likely to frighten some of the younger postulants. However, we have in this letter a third explicit

<sup>1</sup> Father John says nothing about the hand appearing, neither does he make it clear that the cross on the wall showed itself then and there before Mother Theresa had left the room. If it was only found there when next she came to visit Kate anything might have happened in the interval.

testimony as to the reality of the stigmata, for Mother Theresa herself writes:

She spent thirty-three consecutive days in bed during which it was my happiness to be with her as she received the wounds in her feet, hands and side, to care for them, apply linen and change it when saturated with blood—to be a spectator also of the scourging, the wounds from her thorns<sup>1</sup> and to see the sufferings dear to her but hard for others to witness.

This is all very bizarre, and without in any way presuming to anticipate the verdict of the medical commission appointed by the Ordinary, I cannot help suspecting in the case another curious mystification, due ultimately to some hysterical neurosis in the subject, and I find it equally hard to resist the conviction that the exhibition of her peculiar gifts was always a subject of gratification to Kate, and influenced her ready assurance that "Our Lord gave permission" to bring these favours to the knowledge of priests and nuns, especially those whom she felt to be sympathetic and awe-stricken.

HERBERT THURSTON.

<sup>1</sup> The thorns apparently were real thorns and remained in the wounds. It is stated in the Madison account that three of them were given to the Bishop.

# MISCELLANEA

## I. CRITICAL AND HISTORICAL NOTES

### MALINES ONCE MORE.

THE announcement that the "Malines Conversations" will be resumed in May has already given rise to several statements calculated to obscure the real nature of the points at issue and of the Catholic attitude towards them. I say *the* Catholic attitude because there is only one: there can be no real discrepancy between members of the faith, whatever their race, training or predilections, on matters of faith, such as the Unicity and visible Unity of the Church. The *Church Times* of January 2nd speaks with pathetic optimism of "the extraordinary success which has so far attended the Malines Conversations," and considers that freedom from the "prejudiced atmosphere which here sometimes still attends the relations between Anglicans and Roman Catholics" has enabled "our theologians to make the beginning of just such a sober estimate of our own and of the Roman position" [as it desires should be made between "Anglo-Catholics" and their fellow-Protestants]. Now, if the Editor means that the Anglicans are learning from Malines the radical unsoundness of their own position and are appreciating better the unique and unalterable claims of "Rome," he is quite justified in speaking of "extraordinary success" attending the Conversations. It is in our experience something only too rare that any "Anglo-Catholics" should come to recognize that the shipwrecked do not bargain with the captain of the Life-Boat, nor the strayed and starving sheep with the warden of the Fold. They enter the one or the other, urged by a compelling need and because they know that it is the only thing to do. But that truth, owing to Malines and other sources of enlightenment, seems to be making way. Bishop Gore sees it plainly, but of course he qualifies it in his own fashion. "I frankly own," he writes,<sup>1</sup> "that I see no way over the enormous dogmatic obstacles, which Rome has interposed between us and them,"—the first of those dogmas undoubtedly being Rome's claim to be the only Church of Christ. It goes without saying that it was in order that this claim might be recognized as true that the Pope approved of Cardinal Mercier's holding these "Conversations," that Cardinal Bourne expressed his "intense sympathy" with them and that the Archbishop of Liverpool thought them "all to the good." Everything that tends to convince Anglicans of what should in

<sup>1</sup> *Church Times*, November 14, 1924.

itself be sufficiently obvious—that the Catholic Church cannot, without denying the revelation committed to her charge, admit the existence of other religious corporations having a right to be considered as belonging to the Church instituted by Christ—must be welcome to Catholics. There can be no division amongst us on that point.

But if, on the other hand, these "Conversations" are still taken as implying that Catholics, by joining in or approving of them, think they have something new to learn about the essential nature of their own Church, or that, with the aid of Anglican theologians, they may come to know of some hitherto unsuspected aspect of Anglicanism which will upset or modify their conviction of its essentially heretical character, then Catholics both here and abroad are bound to protest with all their might against such illusions. It is because of their prevalence hitherto, and not from any want of sympathy with the cause of Christian unity, that *THE MONTH* and other Catholic journals protested last year.<sup>1</sup> And that such protest is still necessary is shown not merely by the hopes expressed by the *Church Times* and the venerable Lord Halifax, but also by the opinions set forth in that Anglican periodical (January 2nd) by a "Roman Catholic Correspondent" who imagines that English Catholics are divided on the desirability of union with Anglicanism, "influenced by the traditions of a hostile people, the Irish," whatever he may mean by that, and who speaks of a time "when the Church of England was in visible communion with *le siège apostolique*." This is not quite so bad as the Abbé Portal's fatuous description of the same body as being "the daughter of Rome" and as "belonging to the Patriarchate of the West"; but it displays the same profound ignorance of the Catholic position, which is precisely that the present "Church of England" never was united to Rome, but began as a new creation,—new in doctrine, government and worship,—in the reign of Elizabeth, and continued side by side with the old, faithful, dispossessed and persecuted remnant of the true Church whose communion with Rome never ceased. Elizabeth's Church, man-made and fallible, has split up into many discordant sects, some of which have gone out from it altogether whilst others remain and contend with each other within its legal framework.

We trust that when the "Conversations" are resumed at Malines the Catholic representatives will have before them the *Letter to his Grace the Lord Archbishop of Canterbury*,<sup>2</sup> which Bishop Knox, formerly of Manchester, presented to the Arch-

<sup>1</sup> See e.g. *THE MONTH*, February, 1924, "Clearing the Air": March, 1924, "Malines and 'Corporate Re-union.'"

<sup>2</sup> To be had from Longmans, together with a verbatim report of the speeches delivered on the occasion. Price 3d.

bishop at the head of a deputation on November 27th of last year. The Letter was intended to explain a Memorial, signed by 300,000 odd adult members of the Church of England, against the attempts of the "Anglo-Catholics" to make the Communion Service more like the Sacrifice of the Mass. The Bishop and his supporters reasonably protested against the proposed alteration of the familiar religion, in which their ancestors had lived and died, which the Elizabethans rightly called a "new religion," and which, in the view of the memorialists, was, and always had been, the religion of the Church of England. And they appealed through their Primate to the bench of Bishops to save them from being "Romanized" against their will. In this protest we get the authentic voice of the Elizabethan Church of England, the main characteristics of which were repudiation of the Pope and hatred of the Mass.<sup>1</sup> Outside the narrow limits of the "Anglo-Catholic school of thought," the Church of England, whatever else it has let drop, clings tenaciously to those two points.

How much else it has let drop may be judged by the words and writings of its "Liberal School." *The Modern Churchman* should be diligently read at Malines. Bishop Barnes and Dr. Major should be allowed in that assembly to express their views on the Church and on Christian unity. In a speech expounding "Liberal Evangelicalism: The Message for the Present, the Hope for the Future," the former at Birmingham (January 21st) abandoned institutional Christianity altogether. The Apostles and Prophets of *his* new Church are to be men of science and Biblical critics. And Dr. Major sees in the future<sup>2</sup> "the vision of a Catholic Church, which is ready to include all who wish sincerely to be comprehended in it, whether Quakers, Unitarians, Romanists, or Christian Scientists." Father Ronald Knox, in his effective satire, "Reunion all round," put in a playful plea for the inclusion of Jews, Mohammedans and infidels in the Catholic Church of the future. Dr. Major in deadly earnest makes a similar plea. His argument comes to this—"You needn't have the truth so long as you are sincere." In other words, God has made no revelation or, what is the same thing, He has given us no means of ascertaining what He has revealed.

Thus then we have Anglicans who reject the Pope's supremacy, Anglicans who reject, not only the Pope, but any real notion of

<sup>1</sup> The Marquess of Lincolnshire, one of the deputation, said that, on presenting a clergyman to a living in his gift, he prayed: "For goodness sake, do not give us the Mass." But alas! after a time "the Vicar came into the church in vestments and proceeded to celebrate a choral Eucharist." That was not, of course, the Mass, which the Vicar in any case could not "give," but it was an approach to the hateful thing, and the noble Marquess had no choice but to walk out of the church.

<sup>2</sup> *The Modern Churchman*, January 15th.

a sacrificial religion, Anglicans who practically reject Church dogma and revelation altogether. Yet Rationalist, Protestant and "Anglo-Catholic" are all equally members of the same body. Unless the theologians at Malines recognize and face that fact their "Conversations" cannot fail to be visionary and fruitless. It is because the real position of the English Establishment has been hitherto studiously ignored, if not misrepresented, by the one-sided selection of its representatives that English Catholics, in view of a renewal of these Malines meetings, feel bound to utter their *caveat*.

J.K.

#### KRALIK AND HIS "KNIGHTS OF THE GRAIL."

THAT Bohemia and Vienna should in these latter days have produced a new Catholic literary movement is remarkable enough. These names, associated of late with political and literary anarchy and with the most ultra-modern and revolutionary opinions, not only in religion and politics but in art and literature, have nevertheless become the support of a strong religious literary movement and are now very definitely connected with Richard Kralik and the work of the Grail Society.

Kralik was born in Bohemia in 1852, but it was only in 1906 that in Vienna he founded this society; a society of writers and artists, who like himself having felt to the full all the rationalistic, naturalistic and impressionistic tendencies of the times, and found them wanting, have sought in Catholicity a deeper and truer source of literary and artistic inspiration.

That they are expressionists it is unnecessary to say, art being to them, as to all the new romantic writers, a symbol and expression of higher truth rather than a mere end in itself. When art undergoes this radical change it naturally seeks refuge in traditionalism and in the Catholic Church.

Kralik's name may be world-known as that of a poet, philosopher and reformer; less known are the other and younger writers who in the Society of the Grail have identified their aims with his;—these modern knights of the Grail, devoted to the recovery of lost ideals and to the restoration of a faith at once all-inspiring and true!

But the aim of this society is not merely the upholding of Catholic ideals in literature and art, but rather the propagation and illustration of the belief, that in the world as it exists to-day, the only adequate source of poetic inspiration is to be found in the Catholic Church, and that if art and literature are to be saved they can be saved only by a return to Catholic philosophy and Christian truth. The Grail seekers go even further; they maintain that in so far as any work of art outrages

the Catholic "Weltanschauung," in so far it fails as a work of art. "We lay stress on the fact of our being Catholics, because we wish to make use to the utmost of the treasures and advantages of this Catholic point of view. Whatever ancient Greek or Indian, Persian or Teutonic symbolism had to offer we find united here [in the Church] and surpassed in actuality."<sup>1</sup>

That this extreme Catholic view found opposition, even from other Catholics, is needless to say; indeed, it finally led to a great literary dispute, carried on, on the one side, by Kralik and the members of the Grail Society, and on the other, by Muth, the editor of *Hochland*, and certain German Catholics, who were accused by their enemies of modernistic tendencies, and who maintained that a "broader" Christian standpoint, irrespective of definite dogmatic faith, or definite religious practice, was more conducive to a revival of Christian art.

This dispute lasted for years, the closing word being spoken, not by either party, but by Pope Pius X., who in a long letter addressed to the Grail Society in 1910, gave no stinted praise to the work being done by its members. During all the years of the dispute Kralik and his "knights" had remained firm, defending their views and refuting those of their adversaries in the *Grail*, the organ of the society. Perhaps to this firmness is due the wonderful Catholic revival which has since taken place in Vienna.

The programme of the Grail Society can perhaps be best summed up in Kralik's free translation of the closing lines of Calderon's "Mystery of the Mass," which drama, as renewed by him and given in Vienna in 1912, made a great sensation.

"From faith alone comes through the muse's favour  
The rightful consecration of the poet's art.  
Alone from what is holy can you poets draw  
The strength to make you masters of your art.  
Alone in this most high and holy sacrament  
Can flow the poet's wine to fill your souls with fire.  
Wonderfully it shines on high, this Holy Grail,  
Above this weary valley of our tears,  
That through it you may know all things  
In this our world and in the world beyond."<sup>2</sup>

<sup>1</sup> Kralik in the *Grail*.

<sup>2</sup> "Vom Glauben nur kommt durch der Musen Gunst  
Die rechte Weihe zu des Dichters Kunst,  
Vom Heiligthum nur nehmt ihr Dichter Kraft  
Die euch zu Meistern aller Künste schafft.  
Der Dichtertrank, der euch Begeisterung  
Einflösse ewig alt und ewig young  
En quillt allein im hohen Sacrament  
Durch das ihr Welt und Oberwelt erkennt.  
Über dies mühevollen Tränental  
Hoch strahlt es wundervoll ein heiliger Gral."

The phenomenon of the rebound from naturalism is frequent enough in our times, especially in France, testifying to the perennial appeal of the spirit. Fifty years ago a young poet, steeped in the agnostic and naturalistic tendencies of his day, the friend of Gerard Hauptman and the brothers Hart, journeyed to Greece and Rome, and then returned to a village in the Bavarian Alps, where for many decades the drama of the Passion has been acted. There his conversion was completed. This young poet was Richard Kralik. Greece had forced upon his mind the fact that all art worth the name springs from the religious life of a people. In Oberammergau he saw art brought into the service of the living Church. The drama in Oberammergau appeared to him the legitimate continuation of the Greek idea and of the religious dramas of antiquity. Personally, he needed the inspiration of religious ideas; the ebbing wave of naturalism, impressionism, realism—whatever name best suits the late literary movement—had left him stranded, and the paucity of the material it brought him did not provide the scope he needed for his projected gigantic literary efforts. The fact of the existence of a living Church, and the endless sources of inspiration to be found in her living beliefs and living symbolism, became clearer to him because of his own literary need; and to the mother of all the arts he turned, hoping to find in her all his genius craved.

Few writers have shown such an inspired "*Lebensanschauung*" in their work as Richard Kralik. Even in his youth his one aim had been to find a standpoint that would be at once uniform, harmonious and true. This he had now discovered. The artistic value of Catholicity had soon become evident to him, but not so soon its metaphysical value. However, Kralik was a thinker, and an honest thinker; he sought not only beauty but truth. Had he not been able to recognize Christ as the divine Word he would have felt himself obliged to pass the Catholic system by, but a critical examination of the sources of Christianity brought him not only to believe in Christ as God Incarnate, but to find in Catholic thought the fulfilment of all that was true in ancient philosophy. The result of his enquiry was that he became a Catholic, not only in belief and in practice, but in philosophy, in outlook, in service. "I am a Catholic" is the foreword and amen to all his writings, a bold profession in an age which often pretends that Catholicity is effete and useless.

Kralik is an artist and a poet, but art alone could not satisfy his titanic nature. His own temperament and colossal capacity for work made him a reformer, a man with a programme. This programme is the forwarding of Catholicity as the inspirer of all higher thought and of all more perfect art. A programme remarkable enough in these days when the Church is often branded as the destroyer of both art and thought, a programme,

too, that was decided upon first from artistic motives, and only later confirmed by fervent dogmatic faith.

In his choice of Catholic material he has much in common with the earlier romantic writers, with Novalis, Brentano and others, who also sought in Catholicity a source of poetic inspiration, but in his philosophy and general outlook Kralik is widely different. He is concerned not only with the past, but also with the days to come, a man in advance of his time and the founder of a new school, a man quick to see that order can be restored out of chaos only by a return to some universal principle, and to feel that the muddled sources of inspiration can only be cleared by tracing them back to their fountain head.

"We Catholics must conquer, we must show ourselves superior all along the line . . . we have a majority. . . . God is with us . . . but each one must do all he can. People complain of the decadence of the stage, of the press, of art; if we were really united with all our forces and determined to go forward we ought to be able to accomplish a great deal." A belief in the final artistic triumph of poetry and art founded upon Catholic inspiration is Kralik's most salient characteristic. He himself has put forward all his forces, and there are many, in the Catholic cause, until he has become the laureate of Catholic ideas in Central Europe, the founder of a new literary movement and the inspirer of all the work that is being done by the Society of the Grail. Even writers like Herman Bahr have not escaped the influence of this movement. Bahr is now also a convert to Catholicism; and what is Bahr's theory of the divine afflatus but an echo of Kralik's hymns to the Holy Spirit?

Kralik's literary output has been enormous, and it is hardly credible that a life of even three-score and ten could have covered the work done by this man. Poet, philosopher, journalist, reformer, painter and composer, it is yet as a poet that he must live, for when at the age of twenty-one he published his first volume of lyrics the bent of his genius had already declared itself.

Most inspiring perhaps are his renewals of the old mystery plays, most interesting his philosophic works—"World Wisdom," "World Beauty," "World Science," and "World Justice"—most prodigious as a literary attainment is his revival of all the Teutonic Sagas—the "Götter und Heldenbuch" in six volumes—most poetic are his festival hymns and religious lyrics, most delightful to the ordinary Catholic are his retellings of the legends of the saints. "Without a knowledge of these legends," he remarks in his preface, "our whole western culture is incomprehensible, they form a far more necessary part of our education than a knowledge of Greek culture; the renown of all the poets, statesmen and philosophers is but a shadow in comparison to

the renown of these saints whose names are known to every peasant and whose statues adorn the Christian Churches of the world." In his renewal of the "*Legenda Aurea*" Kralik has opened up a very treasure house of inspiration for Catholic poets, artists and preachers.

The most successful of his mystery plays was the "Nativity," given for the first time in Vienna in 1893 in the town hall and in the presence of the royal family. It met with such success that it was repeated eight times in Vienna, and was given seventeen times in Dusseldorf, where it was received with even greater enthusiasm. Interesting in connection with the renewal of the mystery plays is the revival of Calderon's "*Autos*," brought about partly by Kralik's excellent translations of the great Spanish dramatist. The "Mystery of the Mass," acted in Vienna in 1912, on the occasion of the Eucharistic Congress, created much interest, and since then several of Calderon's dramas have been represented with much success in different European towns. This Calderon revival may be looked upon as one of the first results of the Grail Society, and of the propagation of Kralik's ideas; its success may be judged by the interest taken in the Salsburg festival in 1923, when Calderon's "Judgment of the World" was one of the chief attractions. The importance of these dramatic renewals can hardly be gauged, opening up as they do a new vista for musical and dramatic effort, and bringing home the possibility of great Christian festivals, which would intimately touch the life and culture of the people, and so develop new and forgotten possibilities for art.

Kralik's revival in verse of all the Teutonic Sagas, a work so tremendous that it was only dreamt of by Grimm and Herder, was yet brought to a successful end by this indefatigable worker, and being a compendium of all the northern heroic legends, was destined by its author to make Teutonic Saga a source of popular inspiration similar to that given to the Greeks by the Homeric legend. As a traditionalist he has much in common with Barrés and other of the French traditionalist school. With them he believes that what has sprung from the life of the people and been consecrated by their use, should be employed as the most suitable material for art.

To the casual reader Kralik may appear almost naïve in the sincerity of his Christian outlook, but through a deeper study of his works, or through personal contact with the poet himself, it becomes evident that this apparent naïveté is the outcome of a deeply thought-out philosophy, a philosophy applied not only to the religious but also to the artistic, social, and even political aspects of life.

This practical expression of his own religious idealism, which runs as a clear stream through all Kralik's work and writing, is

the more remarkable considering his enormous literary productivity, and the claims of the poetic temperament. An ardent Catholic in an age when few intellectuals pause to consider the claims of the Church, an optimist in an age when pessimism has become the fashionable cult, a writer who persistently proclaims the existence of God-given truth, and God-given beauty, in a world that ignores both God's truth and His gifts, Kralik with his *Knights of the Grail* presents a phenomenon worthy of interest to Catholics everywhere. We know of no attempt hitherto to proclaim his merits and attainments in England.

Richard von Kralik was born in Bohemia in 1852, the son of a wealthy glass manufacturer. His first years were passed in the stillness of the Bohemian forests which left an impression on the child's mind never to be effaced. He studied in Linz, and in 1870 entered the University of Vienna. At the University he took out his doctor's degree in law, but already at the age of twenty-one, great literary projects had formed in his mind and his first volumes of poems had appeared. Before the end of his University career he decided to devote his life wholly to writing, and this was the easier as he had a fortune more than sufficient for his needs. This fortune he soon learned to look upon as trust given him by God to use in the cause of truth and beauty. "I have made full use of my independent position, and have always regarded my income as a payment meted out to me by God, or by the people, or by the State, to the end that I might devote my life to the service of the highest ideals and the benefit of my people."

This lofty idealism has been the mainspring of Kralik's life, a life spent in such indefatigable toil that even the most ordinary amenities and relaxations form no part in it. "I live only for work" is his own simple summing-up of his existence, an existence devoted wholly to the pursuit of truth and the furthering of beauty.

A. RAYBOULD.

## II. TOPICS OF THE MONTH

**The Rights  
of God.**

We believers are so used to seeing God ignored by the world, and we find such natural difficulty ourselves in remembering and fulfilling His just claims, that we do not resent as keenly as we should the practical atheism which now reigns in secular affairs. It all springs from the denial of the divine institution and the teaching authority of God's representative and vicergerent, the Church. God has given the earth to the sons of men and has withdrawn Himself to the far country of light inaccessible, but He still sends His messengers to these tenants of His, or rather has established amongst them a steward to represent Him and to remind them of their dues. If the world were well ordered, this guide to conscience and ruler of hearts would be everywhere honoured, listened to and obeyed in matters of faith and morals. But in these latter days neither Gentile nor Jew will have this man reign over them. There is hardly any civilized Government which pays more than lip-service to the Creator or takes the divine unchanging law as a standard of practice. The nations send their representatives in growing numbers to the Papal Court, but mainly in their own interests. And we know that the commercial intercourse of mankind, which takes up the bulk of human energy and activity, has wholly emancipated itself from the guidance of Christian morality, and is but feebly restrained from over-much injustice by the inadequate checks of human law. Still the Church, as in duty bound, keeps promulgating the laws of her Master and recalling the nations to His allegiance. The world is not meant to be a theocracy in the old Jewish sense, yet God, who is the author of human society and the authority through whose commission human rulers hold power, has the right of formal and explicit recognition by His creatures, taken singly or collectively. And the Vicar of Christ, whose fatherly claims so many Christians scorn and reject, must constantly insist on reminding the world of the rights of God.

**Christ  
the King.**

That is why the present Holy Father—to say nothing of his predecessors' similar aims—has chosen as expressing the inspiration of his Pontificate, "The Peace of Christ in the Kingdom of Christ." Christ, God Incarnate, is King of the human race even in His human nature, and the greatest moral evil to which human society is exposed, because it is the fruitful source of all the rest, is non-recognition of His rule, whether due to ignorance or perversity. The observance of the last

seven commandments of the Decalogue, which concern right human relations, is bound up with the observance of the first three, which express the rights of God. These are commonplaces to Catholics and to all who believe in the great realities of Creation, Fall, Redemption, Church and Eternal Destiny. Christ for them is the Light of the world, which without Him is in darkness, mental and moral. But outside the Church, where is there certainty and conviction about these basic truths? Catholics at least can proclaim them persistently, especially by living in accordance with them. They must make Christ the King of their own lives and give Him a whole-hearted allegiance. His true subjects are known by their likeness to Him, their devotion to principle, their upright dealing, above all by their unfeigned and universal charity. Our society is not more corrupt than that of pagan Rome, which was yet renewed in its life and saved from utter ruin by the lives and example of the first Christians. But Catholics who acquiesce in the abuses of industrialism, who are militaristic in their international outlook, who are apathetic in regard to the interests of religion, who are friends of this world, in whom in a word the salt has lost its savour,—such followers of Christ will not recommend their Master or advance His cause. We can help to make Christ the real Head of human society only by ourselves obeying His code.

**Revival of  
Prussianism in  
Germany.**

For the recrudescence of German militarism, embodied in the programme of the Nationalists, who are the strongest individual party in the new Reich, the Allies may blame the policy which took no pains to conciliate from the beginning the moderate elements amongst their late foes, but by making unjust and exorbitant claims and by the unnecessary display of force in trying to exact them, kept alive the desire and purpose of revenge amongst an increasing number. If the victors had set to the credit account of the vanquished that the latter had overthrown the dynasty which brought them to ruin, and set up a system of pure democracy, no longer at the mercy of imperial ambitions, the Weimar constitution, now thrown into jeopardy, would have been immensely strengthened, and the prospects of peace made brighter. Now the sinister possibility of a Hohenzollern restoration is throwing its shadow over these prospects and adding to the difficulty of a European settlement. We believe the Coalition Government is as determined as that of Herr Marx to fulfil the conditions of the Dawes Agreement, but it lives by favour of the Nationalists, who are led by a fire-eating Prussian. The Report of the Arms Control Commission, which will determine the date of the evacuation of Cologne, has not yet been received. Except as legally justifying continued occu-

pation in the event of its being unfavourable to Germany, little importance need be attached to its revelations. Unless there is some approach to moral disarmament—the recognition that war is always barbarous, nearly always futile, and generally wicked—Germany, once free from occupation and supervision, could equip herself in a year or so for another conflict. There is no security in that direction. By a process of immediate, universal, and proportionate disarmament, by a rigid control and limitation of the manufacture of instruments of war, the nations could save much more than they can ever hope to receive in the way of war indemnities. Nothing has been so effective in hardening the heart of America to all pleas for remission of European debts than the spectacle of many of her debtors spending their substance in the vain pursuit of security by armed national strength rather than by combining to outlaw aggressive warfare. "If they have money to arm the Balkan States and Poland, they have money to repay what we have lent them. If we remit their obligations, they will only spend the more on war." The argument does not lack plausibility.

**The Waste  
of  
War.**

We hope that this bickering about War-Loans in which so much is to be said for each individual national standpoint, will bring home to national leaders that war is at best a losing

business. No country is richer for it, not even the United States, unless one reckons her amassing of dollars of more value than the 116,000 young lives she lost, and nearly all are very much poorer. Should not the efforts of Statesmen be unceasingly and vigorously directed to finding out how this actual and potential waste of national resources can be averted in the future? For sixty years to come we shall have to pay out of our earnings about £100,000 *a day* to America. France and the other Allies, besides their own direct debts to America, owe us something about the same amount, a debt which they cannot possibly pay as long as they support huge fighting-establishments—the worst form of unproductive expenditure. One cannot help sympathizing with the French point of view which regards the financial contribution of her Allies to the common cause as outweighed by her own colossal expenditure in human lives, but that sympathy is checked by her insistence on military preparedness at whatever cost. Why not rather begin to make friends with Germany? Sooner or later that friendship must be established, for neither nation can ever feel secure without it. Père Donœur, whose "open letter" arraigning M. Herriot's anti-clerical policy has helped to rouse the Catholics of France to resistance, addressing recently the Hanover Catholic Congress, pleaded eloquently for reconciliation between the two peoples, so large a number of

whom were already united in the bonds of faith. The more such messages of good will are multiplied, the sooner will disappear the deadly miasma of mistrust and fear that poisons the relations between the two countries, and is so assiduously spread by the Chauvinist press. We are glad to note that *Germania*, the organ of the Centre Party, has lately been stressing the necessity of making France feel safe.

**The Strong  
Man  
of Italy.**

The "bad press" which Signor Mussolini at present encounters in this country does not of itself give grounds enough to condemn him. The great news-agencies which manufacture our public opinion and the traditional secular attitude towards affairs in that Catholic country make considerable caution necessary in estimating his policies from press reports. We may contrast the "good press" which such equivocal heroes as Garibaldi met with in the old days, and we can recall the recent press-campaign against the Catholic country of Spain, culminating in Mr. Steed's reproduction<sup>1</sup> of Ibañez's cowardly and scurrilous "indictment" of King Alphonso. Still, however necessary Mussolini's *coup d'état* was in the first instance, and however beneficial many of his reforms have been, the means he employs in many cases savour too much of "Prussianism" to meet with the approval of the judicious, and the principles he frequently appeals to are the negation of sound government. He has not regularized his position, he still rules by force, his followers are above the law, his reforms have no promise of permanence, he has no one to carry on his work. His suppression of the press is simply sitting on the safety-valve: his contempt for Parliament means contempt for the electors: even the Pagan tyrants knew the wisdom of observing the forms of law. In the very interests of the good he has done it is much to be hoped that he will lay aside his arbitrary and unconstitutional methods and come to terms with those elements in the Chamber which like himself aim at peace, order and prosperity in Italy.

**Mussolini and  
Italian  
Freemasonry.**

As is general all over the Continent, Italian Freemasonry is a secret society which aims at securing control of the Government for its own subversive and anti-clerical aims. What the sect can do may be seen in the present persecution-policy of the French Government, so flagrantly opposed to justice and the national welfare. It was natural that the action of Signor Mussolini in promoting religious education and supporting the claims of the Church, in the suppression of pornography and birth-

<sup>1</sup> *Review of Reviews*, Jan.—Feb., 1925: the only English paper, as far as we know, which gave hospitality to this insult to a friendly sovereign.

control propaganda, and in abolishing Parliamentary corruption, should be gall and wormwood to the brethren and array them in implacable hostility to Fascismo. Mussolini has met their challenge by a Bill which provides for the compulsory registration of the aims and membership of all societies and enacts that a vow of secrecy in any society debars the individual from being employed by the State or local authorities. This is a measure of self-protection forced upon the Government by the very constitution of the organization which is essentially anti-civic and erects an *imperium in imperio*. And the attempt may explain to some extent the disfavour into which Mussolini has fallen with those sections of the press which are influenced by Masonry.

#### Freemasonry in Ireland.

This secret society is of course banned by the Church: no Catholic can be a member of it and be admitted to the Sacraments: he is excommunicated by his own act. Even the comparatively harmless and respectable British variety, which has Anglican prelates and clergymen in its ranks, is condemned because of the unlawfulness of its secret oath. Its effect in a Catholic country like Ireland is to perpetuate the old evil tradition of Ascendancy, not only because of its connection with Orangeism, but also because it divides citizens socially and politically as well as religiously into two opposed classes. One weakness of the present Free State Government is said to be the preponderance of Freemasons in its Senate, for that fact must weaken the country's confidence in it. It would thus seem the height of unwisdom in the circumstances to propose to invite the Prince of Wales to Ireland in order to invest him with high office in Irish Freemasonry. As far as the feeling of the country is concerned it would be just as politic to make him Grand Master of the Orangemen. Those responsible for the proposal, which seems to have been suggested in the press as a sort of *ballon d'essai*, should be speedily informed by the Irish Government of its undesirability from every point of view. The close association of Royalty with a secret society, even though such association be in a sense a guarantee of its innocuousness, has certain undesirable aspects which would be grievously accentuated across the Channel.

#### Labour and Socialism.

We are glad that Cardinal Bourne has lent the weight of his conviction to the condemnation often expressed in these pages of the habit, common amongst journalists and the thoughtless, of identifying Socialism with the Labour Party. The leaders

of that Party are largely to blame for the practice. Some of them certainly are Socialists in the strict sense, though others profess a mitigated form of the doctrine which is consistent with Christian principles. Again, the Independent Labour Party is avowedly Socialistic, but it is distinct from the Labour Party proper, and its essential Socialism makes the distinction. So it is unfair to label members of the Labour Party Socialists without discrimination: it is one of those fraudulent tricks that disfigure and disgrace our party politics. And if they were wise the Labour Party would keep on repudiating the label, for labels in many cases serve to relieve voters of the burden of thinking.

But above all the Labour Party must dissociate itself from all connection with the Communist, whether the home product or the foreign. It has done so over and over again officially, and its most prominent leaders insist on the essential difference between them. Mr. J. R. Clynes, writing in *The Labour Magazine*, says with no lack of vigour—"A Communist is no more a left-wing member of the Labour Party than an atheist is a left-wing member of the Christian Church," which makes it the more regrettable that others, both of the leaders and the rank and file, disregard the distinction in act as well as word. In certain cases Communist candidates received Labour votes at the last election, and the Labour press itself is allowed to approve of Communist principles.

**Bolshevism  
and  
Labour.**

A real test will come when the delegates of the General Council of the Trades Union Congress, sent to investigate Russian conditions, publish a full report of their impressions.<sup>1</sup> If the rank and file of the Labour Party, of which the Trades Unions form the substance, allow their delegates to deny or condone or ignore the monstrous iniquities committed and encouraged by the Soviet leaders against Christian morality, then they must be content to share the obloquy that rightly attends sympathizers in wickedness. Nothing has weakened the Party more, or rendered it more justly suspect, than its readiness to overlook every form of blatant irreligion in those who are fighting against "Capitalism." It is to be hoped that Catholics who are of the Party will make themselves familiar with the Bolshevik record, not from the pamphlets of Soviet propaganda, but from the calm, authenticated, objective yet terrible statement contained in Père d'Herbigny's latest issue of *Orientalia Christiana*.<sup>2</sup> It concerns the present state of affairs from the spring of 1923 onwards, the pre-

<sup>1</sup> Their carefully arranged tour has been inaptly styled by a London satirist as "Gullible's Travels."

<sup>2</sup> *L'Ame Religieuse des Russes d'après leurs plus récentes publications*, 1. sous la persécution soviétique, 2. en émigration. Pontificio Istituto Orientale. Rome. September—November, 1924.

vious period having been treated in *La Tyrannie Soviétique et le malheur russe*. Here then we have details, full, clear, painful, and even horrible, of the systematic warfare waged against the Christian ideal by general legislation and especially by a diabolical corruption of the morals of school-children. Faint echoes of these abominations get sometimes into English papers, and are no doubt characterized by many as forgeries invented by enemies of the Soviets, but in Père d'Herbigny's pages we have chapter and verse taken from Soviet publications, and from reports of independent eye-witnesses like Mr. Charles Sarolea. There is no aspect of religious persecution more cruel and abhorrent than this defiling of helpless childhood. The Orthodox Church, shattered into contending fragments, is powerless to help, and the same bestial propaganda of atheism and immorality is widely spread by art and literature and the stage throughout the people. Yet we doubt not that Mr. Purcell and his associates will proclaim that all's well in that favoured land.

**Housing  
our  
First Need.**

Once again social reformers are pressing upon a cautious Government and reluctant trades-unions the urgent problem of housing. The need was clamant long before the war ended,

yet no party or combination of parties has been able to do anything really effectual to supply it. On proper housing depend the reform of a host of abuses—unemployment, drunkenness, immorality, sickness, discontent—and Socialism. If only first things could be treated first! There is no doubt of the good intentions of the Government, though the Premier has still to show whether he has sufficient driving force to have other needs properly subordinated to this. There is, alas! no doubt either about the attitude of the building trade-unions, which, anxious about their *status* and their wages, oppose the necessary "dilution" and are trying to insist that the various forms of cheap houses projected shall be made dearer through standard wages being paid to unskilled workers on them. We are always meeting this phenomenon of sectional interests obstructing the good of the whole, forgetting that the good of the whole benefits the section as well. And it is at this crisis that the red-tape of the Education Board sends out a ukase demanding the enlarging or reconstruction of a number of school-buildings in Liverpool—a work which would absorb a vast amount of labour and money. The answer to these purblind folk has come swift and sharp from the Archbishop.<sup>1</sup> "Build homes for my people," cries his Grace in effect, "before you demand palaces for my children. The crowded school is the result of the overcrowded slum. What folly to house children like pigs, and insist on lordly halls for

<sup>1</sup> Speech at St. Helen's, Sunday, January 18th.

their short school-day." There is no gainsaying the Archbishop's logic. First things must come first.

#### International Ethics.

A thoughtful and well-considered article in the December issue of *Foreign Affairs*, an American quarterly review, from the pen of Mr. L. P. Jacks, Editor of the *Hibbert Journal* and Principal of Manchester College, Oxford, calls attention to a point often emphasized in these Notes—the comparative apathy of statesmen and publicists in regard to the all-important subject of International Peace.

For some years past [he writes] a multitude of writers and orators have been proclaiming the self-evident truth that the problem of founding an effective League of Nations is insoluble without self-renunciation all round in the matter of sovereign rights. Meanwhile the nations of the world, or more strictly speaking their Governments, sometimes under the leadership of the very men who have made the afore-said statement, have not shown the slightest disposition to renounce any portion of their sovereign rights, but have made it clear, whenever that danger-point was approached, that they intended to keep their sovereign rights intact.

That is lamentably true as frequent instances since the Armistice have shown. Mr. Jacks then goes on to declare that the "Christianization" of international relations means "the willingness of all nations to sacrifice their national interests for the sake of international interests of greater importance," and asks whether this ideal or a "lower ethic," involving merely the resolve to respect each other's rights, should be aimed at. It seems to us that the learned Principal has introduced here an unnecessary distinction, through not first considering the definition of "rights." A right, properly so called, is a *just* and *exclusive* claim to some good, so that, strictly speaking, there can never be a conflict of rights in regard to goods on the same plane. Conflict only arises where claims are undefined or unwarranted, and it is the business of courts of law to determine the proper limits and basis of such alleged rights. That is what the International Court is designed to do when nations advance conflicting claims.

#### The Decalogue an International Code.

Again Mr. Jacks, who is in search of "An International Ethic," declares that the recognition by a number of good men in every nation that the law of God should govern the mutual dealings of States does not constitute such a code of morality, unless the nations as such agree. Here again

a distinction should be made between the existence and the observance of a binding morality. Our "International Ethic" already exists in the Ten Commandments of God, but hitherto the nations have disregarded it, or even in practice denied it. All the reformer has to do is to bring about the international observance of the Decalogue: there is no need, and no room, to devise anything higher or lower. Mr. Jacks rightly ascribes the disregard of Christian Ethics displayed by the various Governments to the public opinion on which they severally depend, *i.e.*, the different peoples are not disposed to be generous or forgiving or even just towards each other. But it is the business of Governments to educate and give the lead to public opinion. They do so, as a matter of fact, when there is question of exciting their citizens to war! And organized bodies of citizens, more keenly alive to ethical values, can help Governments to pursue justice and peace, as the various League-of-Nations Unions undoubtedly do, and as Catholics, we trust, will do, under the influence of the C.C.I.R. What *is* needed in this matter of an International Ethic is the codification of International *Positive* Law, *i.e.*, the actual usages and conventions that exist between nations, in the same way as the Moral Law has been codified in the Commandments.

**"G.K.'s  
Weekly."**

When the project of *G.K.'s Weekly* was first mooted, nearly two years ago, we commended it heartily<sup>1</sup> to the support of all Catholics, as intended to carry on the valuable literary propaganda of the Catholic tradition, which in the main characterized *The New Witness*, its predecessor. We regret that our advocacy has had no practical effect and that *G.K.'s Weekly* still remains a project. However, the appearance at the end of last year of a specimen number, together with a statement of aims and the draft of a prospectus of the supporting company, leads us to hope that the venture may ere long become an accomplished and a successful fact. As is natural in regard to a paper, the *raison d'être* of which is the general failure of the current press to provide an independent and unprejudiced commentary on current events, the proposed weekly has not received a warm welcome from its future contemporaries. Editors do not like to be reminded, especially if it be true, that they are merely hired to express the views and policies of the man or of the interest that hires them. Nor have such men, in the bulk, any consistent conception of those basic Christian principles, which are yet the salt of civilization and in defence of which the brilliant brain and pen of "G.K." are constantly and effectively

<sup>1</sup> THE MONTH, March, 1923.

employed. Their morality is vague and variable, their grasp of essentials weak, they do not react to anti-Christian or anti-theistic assaults, they are swayed by expediency, they are worldly and materialistic in their outlook. Amidst such a press the advent of *G.K.'s Weekly* will seem like a fresh breeze blowing through a city slum, but it cannot expect that press to welcome it; rather, it will have to fight hard against all the hosts of Mammon that it challenges. We trust that all who uphold the Christian morality out of which our civilization sprang will take shares in Mr. Chesterton's company or subscribe to his paper. It will prove a valuable auxiliary to our Catholic journals, which reach comparatively few outside the fold, for we may be sure that, although ignored as much as possible by the adversary, it will be very widely read.

**Charles  
Kingsley.**

Catholics have little interest in the Rev. Charles Kingsley, who died fifty years ago on January 23rd, but who lives for ever, like a fly in amber, in the resounding pages of the *Apologia*. Yet he was a good man, full of humanitarian impulses and natural virtues, honest in his measure, save when his Protestant prejudices were touched, when he exhibited in a very marked degree the characteristic which, on Newman's supposed authority, he ascribed to the "Roman" clergy. He stands for the full logical product of the Reformation, as national in his religion as any Jew, as rational in his religion as any Pagan. His books are dead except perhaps that charming allegory, "The Water Babies," and the verdict of a literary man, Sir A. Quiller-Couch, perhaps explains why. Sir Arthur writes:

To put it plainly, I cannot like Charles Kingsley. Those who have had opportunity to study the deportment of a certain class of Anglican divine at a foreign *table d'hôte* may perhaps understand the antipathy. There was almost always a certain sleek offensiveness about Charles Kingsley when he sat down to write. He had a knack of using the most insolent language, and attributing the vilest motives to all poor foreigners and Roman Catholics and other extra-parochial folk, and would exhibit a pained and completely ludicrous surprise on finding that he had hurt the feelings of these unhappy inferiors—a kind of indignant wonder that Providence should have given them any feelings to hurt. At length, encouraged by popular applause, this very second-rate man attacked a very first-rate man. He attacked with every advantage and with utter unscrupulousness; and the very first-rate man handled him; handled him gently,

scrupulously, decisively; returned him to his parish; and left him there, a trifle dazed, feeling his muscles."<sup>1</sup>

Yet the social reformer will not think hardly of Charles Kingsley, for he did his best in a terribly hard age to redress the grievances of God's poor.

**The  
Progress of the  
C.T.S.**

With the turn of the year the C.T.S. has acquired a membership of nearly 16,000. This is a remarkable record, for it means that in less than four years the effective numbers of the organization have been multiplied practically by ten. It is still a small proportion of its possible *clientele*: even the 30,000, held out as the goal of the Forward Movement, should be considered a minimum, when one thinks of the smallness of the subscription and the greatness of the work. The increase has been due almost entirely to the plan inaugurated and maintained by Mr. Reed-Lewis, the founder of the new movement, of employing special preachers to recommend the Society and its works through all the churches of the land. Mr. Reed-Lewis's plan has by no means reached its full fruition, and we may hope the ensuing campaigns may repeat the success of the past. The Lending Library acquired from Bexhill, which many regarded as a rash venture, has more than justified its acquisition and has "promoted the circulation of good, cheap and popular Catholic books" to the number of about 16,000 during the past year—a number still a good deal short of its record at Bexhill itself, but then it was completely free whereas now it is self-supporting. Perhaps the most gratifying token of the Society's vigour is the great increase in the distribution of its literature, which is now on a scale much more worthy of its membership. On this side there is still room, as we have before suggested, for immense expansion by means of church-door cases, a method of sale hitherto neglected to a lamentable extent. What can be done, given an energetic working committee *and* a large church, may be seen in the total sales—66,695—of pamphlets at Westminster Cathedral during 1924. The highest previous record was 70,954 in 1919—the last year of the penny pamphlet. No doubt, when the price can again be reduced to a penny, that total will be largely exceeded.

THE EDITOR.

<sup>1</sup> *Adventures in Criticism.*

## III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

## CATHOLIC DOCTRINE AND PRACTICE.

**Eternal Punishment** vindicated by reason [A. Michel in *Revue Apologetique*, Jan. 15, 1925, p. 449].

**Evolution, Monogenetic, Fixity and permanence of type** fatal to [J. A. M. Richey in *America*, Jan. 3, 1925, p. 274].

**Miracles and the Supernatural** [J. Ashton, S.J., in *Month*, Feb., 1925, p. 132].

**Murder, Capital Punishment for: wrong notions about, in U.S.A.** [P. H. Burkett, S.J., in *America*, Dec. 27, 1924, p. 261].

## CATHOLIC DEFENCE.

**Communist Menace in France** [A. Danset in *Etudes*, Dec. 20, 1924, p. 641].

**Education: French Free-thinkers' programme** [*Action Populaire*, Dec. 25, 1924, p. 543].

**French Catholic Union against Persecution** [Y. de la Brière in *Etudes*, Jan. 5, 1925, p. 96].

**Mexico, Catholic Revival in** [C. M. de Heredia, S.J., in *America*, Dec. 20, 1924, p. 227].

**Protestant Propaganda in China** [A. M. Bourgeois in *Revue d'Histoire des Missions*, Dec., 1924, p. 321].

**"Roman Converts," Arnold Lunn's, reviewed and refuted** [G. K. Chesterton and Shane Leslie in *Dublin Review*, Jan., 1925, p. 1].

## POINTS OF CATHOLIC INTEREST.

**Borsi, Appreciation of Giosue** [M. Carmichael in *Universe*, Jan. 9, 1925, p. 11].

**Catholic Welfare Conference U.S.A., Origin and work of** [E. J. Boddington in *Messenger S.H.*, Jan., 1925, p. 1].

**Catholicity in Central America; Lack of Clergy.** [*Catholic World* Dec., 1924, p. 389].

**Continuation Studies in the Faith** [Rev. J. P. Murphy in *Month*, Feb., 1925, p. 113].

**"Malines Conversations" Again** [J.K. in *Month*, Feb., 1925, p. 158].

**Roman Documents. Useful Summary for the Year, Nov., 1923—Oct., 1924.** [*Homiletic Review*, Jan., 1925, p. 380].

**Scientific Guess-Work about Origins** [Professor Windle in *America*, Dec. 20, 1924, p. 226].

**Serbia, Catholicism in** [A. Christitch in *Tablet*, Jan. 10, 1925, p. 42; Cyrillus in *Catholic Times*, Jan. 10, 1925, p. 18].

**Socialism and Labour Party** [H. Somerville in *Catholic Times*, Jan. 17, 1925, p. 12; Socialism or Social Reform, P. Leicester in *Month*, Feb., 1925, p. 97].

# REVIEWS

## I—THE PHILOSOPHY OF HISTORY<sup>1</sup>

"BOTH the philosophy of the pagan and the theology of the Christian have expressly aimed at effecting the good of the human race, at making men happy and perfect. But what has been their success through the centuries and what vital and beneficial forces are they to-day?" Such is the question Dom H. G. Bévenot, O.S.B., sets out to answer in the book under review—a most opportune book in these days when so much is heard of the failure of Christianity. The author's answer is to uphold the calm and deliberate utterance of Leo XIII. in his encyclical *Immortale Dei* (1885): "In truth, whatever in the State is of chief avail for the common welfare; whatever has been usefully established to curb the licence of rulers who are opposed to the true interests of the people, or to keep in check the leading authorities from unwarrantable interfering in municipal or family affairs; whatever tends to uphold the honour, manhood, and equal rights of individual citizens;—of all these things, as the monuments of the past ages bear witness, the Catholic Church has always been the originator, the promoter or the guardian." This conclusion Dom Bévenot reaches by an unimpassioned appeal to history, portraying in some detail three striking periods; the age of Augustus, when pagan rule reaches its highest point of perfection; the age of Theodosius the Great, in which Christianity definitely conquers paganism, and the age of St. Louis and our "English Justinian," when Christian rule is seen at its best. The success, indeed, achieved by the Catholic Church was not complete, but "the Church herself and her doctrines" must be exonerated from responsibility for the ills still found in Christendom in the thirteenth century: the causes of such partial failure are to be found in general, in the innate perversity of man, always apt, if his fancy is caught by a present tangible good, to prefer this to spiritual or abstract values; and in particular, in the remnants of pagan state-supremacy which led to the great Eastern Schism and its disastrous results, in the superstitions that flooded the West through the invasion of the Barbarians, and in feudalism for which the Teutons are also mainly responsible. Then the author takes a rapid survey of how Christianity has developed since this thirteenth century. He allows as a pretext for the Reformation the lowering of the

<sup>1</sup> *Pagan and Christian Rule*. By Dom Hugh G. Bévenot, O.S.B., B.A. With a preface by Hilaire Belloc. London, Longmans. Pp. xiv. 183. Price, 5s. net.

'niveau' of the clergy and the prevalent abuses of that period produced in great measure by the failure in practice to distinguish clearly between the things of Cæsar and the things of God, owing to the abuses of feudalism—the modes of land tenure and the unwarranted intrusion of the nobility in ecclesiastical offices. But the real cause of the movement—which was retrogressive and not an advance—lies much further back, in the Rome of Augustus, in the old Roman law as distinct from the Christianized Roman law of Theodosius. "Parallel with a sane Christian revival of all that was fair in classicism, went a movement which either blended Christianity and paganism with consummate bad taste, or rejected Christianity altogether. Pagan Roman law was extolled, and the state and its ruler reinstated as the be-all and end-all."

Cæsaropapism was the result. Exercising, moreover, an eclecticism in matters dogmatic, the reformers and their descendants were the direct cause of the dispersion of Christian energy, in the foundation of between one hundred and two hundred sects, of which many have already had their day of vigour and are no more, and the rest, based as they are on the same principles, seem likely to share the same fate. Alone, in spite of corruption within and attacks from without, the Church has been and remains the bulwark of society. "When most in need of reform in the sixteenth century, she has availed to reform herself from within by the Council of Trent, and the very outward persecution endured since, and the confiscations of her property, have contributed to strengthen the spiritual life of those children who remained true to her." Though in a sense static in her thought and teaching, she had developed as a stately palm beside the ever-flowing waters of philosophic opinion, taking up into her system whatever she could adopt of philosophic thought for the better exposition of her dogmas; and to-day as in the thirteenth century is able to satisfy the intellectual as well as the religious needs of her most cultured children. Unsubdued on the one hand by the Cæsaropapism of states and on the other uncontaminated with the excessive individualism of the day, she retains those truly effective principles required for the correction and regeneration of the individual and the nation alike. By her world-wide organization, and her universal outlook, she supplies the corrective to a narrow and perverted nationalism and affords means of welding "the antagonistic, or at least mutually suspicious nations, into a higher and nobler unity." She has stood the fiery test of the last war and has emerged—alone—with enhanced prestige. It appears consequently, that in contradistinction to other forms of Christianity, the Catholic Church retains to this day all the potentialities required for efficient and ever-enduring self-governance. The world indeed has dire need

of her; for in face of modern conditions of social and national life the conclusion is forced upon us that our civilization is retrograding towards sheer paganism, and for lack of moral stamina hastening to its ruin. Some, indeed, studying the causes that have led the great civilizations of the past to decay and death, and seeing their manifestation in our own days, have already sounded the death-knell of the West. But such have overlooked and left out of account the Catholic Church. In her lies the remedy, in her holding those same principles that saved the world from paganism and barbarism of old. In her alone is to be sought the salvation of western civilization from the moral corruption of neo-paganism. Europe must return to the faith or be lost. Such is Dom Bévenot's argument.

While congratulating the author on a valuable piece of apologetic and of a very objective presentation of the three ages he portrays, we must confess that, even after a careful reading, we are left with a distinct sense of vagueness and incompleteness, partly, it may be, inseparable from all philosophy of history, but certainly in some measure due to the meagre account of the Reformation and subsequent developments: general statements concerning that upheaval need more backing than is to be found in these pages, nor is it likely that such a complex movement can be attributed to a single cause. The bibliography might also be added to. We feel sure that such omissions could be easily supplied by the author in a subsequent edition.

Mr. Belloc contributes a striking preface in exposition of the main theme of the book and calls attention once more to the carelessness and apathy which allow Catholic children to study history by non-Catholic authors.

## 2—CHRIST AND THE CRITICS<sup>1</sup>

LAST November we published a somewhat extended notice of the first volume of this work. The second and concluding volume is now in our hands, and we can now say confidently that a great apologetic masterpiece has been put at the disposal of English-speaking Catholics; nay, rather, of the whole English-speaking Christian public, for (to quote the words of a recent review in the *Church Times*) this work gives us "the most detailed and effective reply that we have yet read to the arguments of the Higher Critics about the Gospels."

The present volume is divided into two parts. The first deals with the Person of Christ, that is to say, His moral and spiritual

<sup>1</sup> *Christ and the Critics*. Vol. II. A translation of *Jesus Christ* by Dr. Hilarin Felder, O.M. Cap., made by John L. Stoddard. London: Burns, Oates and Washbourne. Pp. 457. Price 12s. 6d.

character. [The Psychology of Christ would be a better title for this section.] The argument shows convincingly the impossibility of understanding the human character of Christ on any theory that denies His Divinity. The second part, entitled "The Works of Christ," deals with the whole question of Miracles and with the Resurrection. The whole field of modern scientific agnosticism is covered. The chapter headings, "Science and Miracles," "Science and Gospel-Miracles," "Science and Christ's Resurrection," sufficiently show the scope of the argument. It is living, contemporary thought that the author has everywhere in view, the conceptions of nature, of God and of human life that have influence and prestige with our own generation. As a mere repertory of contemporary opinion, Dr. Felder's work is exceedingly valuable, but the critical ability with which objections are met, gives it a value of a far higher kind. This section is, in our opinion, perhaps the best in the whole work.

The author of this work has given us a valuable lesson. He has taught us that, in this excessively specializing age, there is still room for the encyclopædic method in theology. He has shown us that the completest defence of the most fundamental and the most widely-assailed of Catholic dogmas, the dogma which is the corner-stone of the Faith, can be triumphantly carried through by a single hand. It is a magnificent achievement.

Mr. Stoddard deserves hearty thanks for the idiomatic and readable translation he has given us, and for the pains he has bestowed on every part of his work, notably the indices. Finally, the publishers have done their work handsomely, and the price (twenty-five shillings for the two volumes) seems to us very moderate.

### 3—WASHINGTON DOCTORAL THESES<sup>1</sup>

FOUR more doctoral theses from Washington afford cause for rejoicing at these tokens of intense intellectual life in our great transatlantic University. Three of these works are due to the indefatigable industry and stimulating initiative of Prof. Deferrari; while the fourth is a welcome specimen of the Theological Faculty's output. Limitations of space confine our observations to a few comments on each.

<sup>1</sup> (1) *The Rule of Faith in the Ecclesiastical Writings of the First Two Centuries*. By Rev. Alphonse John Coan, O.F.M., S.T.L.

(2) *The Clausula in the "De Civitate Dei" of St. Augustine*. By Rev. Graham Reynolds, B.A., Licencié des Lettres.

(3) *The Influence of the Second Sophistic on the Style of the Sermons of St. Basil the Great*. By James Marshall Campbell, A.M.

(4) *St. Augustine the Orator. A Study of the Rhetorical Qualities of St. Augustine's Sermones ad Populum*. By M. I. Barry, A.M., of the Sisters of Divine Providence, San Antonio, Texas.

Dr. Coan had the great advantage of disposing of abundant material ready to hand, as his bibliographical lists make manifest. We possess numerous and exhaustive studies on each of the early Fathers discussed; and let us hasten to add, he has made excellent use of this material. His arguments are well chosen and convincing; his conclusions are sound, deduced, indeed, from well-established premisses, and logically defended against the attacks of modern Rationalists. He is also careful to defend the authenticity of the documents used. Where there is so much to praise, it will not, we trust, be considered invidious to point out just one defect.

Occurring on pages 12, 80 and 82, we notice discussions of three important and oft-debated Greek texts. They give scope, not only for display of erudition, but also for the play of critical acumen and for the application of solid Greek scholarship. Now it must be regretfully stated that in each of these dissertations we miss the scholar's touch. No one will deny the value of accumulations of learned quoted opinion. All that is excellent; but it is not sufficient. Readers of this class of literature desiderate the *control* of opinions, and their adequate evaluation. That control is conspicuously wanting in this work. America is now outstripping Europe in almost every department of the theoretical and applied sciences; and it cannot be doubted that, if the Great Republic wills and takes the means, it will soon surpass us in scholarship also. But for this they will have to come to Europe and carry away our classical scholarship, as they have already carried off some of our best paintings. It is to be hoped that in this effort our great Catholic American centre of learning will take an early and leading part.

The three remaining treatises are of the statistical order, laborious and unrequiting to the worker, but so valuable for the scientific results yielded, which become instruments of work for other workers.

Dr. Graham Reynolds, adopting Zielinski's method of measuring the *numeri oratorii* by *basis* and trochaic *sequence*, has laid all students of oratorical prose under his debt; and he has given us reliable statistics enabling one to compare the prose of Augustine with that of Cicero, in its most distinctive characteristic, the use of harmonious endings. We congratulate the author on his wise admission, borne out by research, that the *clausulae* cannot be used for detection of interpolations, much less as a canon of textual emendation (p. 64).

Each of the two remaining works must have involved enormous preliminary labour before composition could be started. As the object of research and the instruments applied are identical in both they may be discussed together. The aim is to collect statistical data, absolute and relative, of the use made

by St. Basil (Campbell) and by St. Augustine (Sr. Barry) in their sermons, of those ornaments of speech commonly spoken of as Figures and Tropes. The classification of these figures, as also the accompanying definitions, are admirably drawn up, though perhaps best in the latest work. No better inventory could be found of "*figures de mots*," σχήματα λέξεως, tropes, and of "*figures de pensées*," σχήματα διανοίας, Rhetorical figures. One misses with regret any reference to Aristotle's Rhetoric, and the preference given to the classification adopted is not accounted for. Nevertheless, we have here two valuable contributions to the study of literature which will no doubt some day help considerably towards the production, in English, of a much-needed "Manual of Literature," to be written on similar lines, though not in slavish imitation of Jules Verrest's *Manuel de Littérature*.

J.D.

#### 4—THE MYSTERY OF FAITH<sup>1</sup>

THIS new work of Père de la Taille is made up of six papers or articles. The first three are new, the last three have already appeared. They all treat of matters connected with the Holy Eucharist and are marked by that exact theology and erudition we expect from the learned author. The principal and longest article is the first, which may be described as a sketch of the writer's monumental work, *Mysterium Fidei*. Without *pièces justificatives*, which are found in abundance in the larger work, we have set before us the main features in the explanation of the Eucharist as a sacrifice and a sacrament very clearly and convincingly. We are taught how the Last Supper and Calvary constitute one sacrifice which is continued down the centuries by the Mass, in which by the twofold Consecration we have the representation of the death of our Lord on Calvary, while in this Rite we offer the Passion of Christ or Christ a victim for ever, accepted and crowned by the Eternal Father. Those who do not understand Latin will be grateful for this exposition in French, which will also make the author's massive contribution to the theology of the Eucharist better known. It is an explanation of the Essence of the Mass which has come to stay, gaining as it does ever more adherents in the learned world the more it is studied. Père de la Taille holds that all the words of the second consecration are necessary, and leaving St. Thomas, adopts the contention of Scotus as to the necessity of the "*Qui Pridie*," etc., as well as the words "*Hoc est enim*," etc.

<sup>1</sup> *Esquisse du Mystère de la Foi, Suivie de Quelques Eclaircissements*. By M. de la Taille, S.J. Paris: Beauchesne. Pp. ix., 285. Price 8.00 fr.

This sketch is followed by two illuminating articles on Sacrifices and the One Oblation of Christ. The question of the Heavenly Sacrifice he sets forth very clearly by making a distinction between active and passive sacrifice. That is, Christ does not actively sacrifice Himself in Heaven, but passively, for He appears then as a victim once and for all immolated, as the Lamb Slain. In this sense surely all must admit a sacrifice in Heaven. Then the author enters very fully into the question of stipends for Masses. He aims at showing how offerings may be received for saying Mass without there being any suspicion of simony, *i.e.*, without the equation of the Mass in any way with a temporal and material gift. He rejects the explanation of Suarez, that the offering is for the sustenance of the priest and that it is a contract (*do, ut facias*). He prefers this explanation: "Per modum *depositi* enim jacet penes sacerdotem munus a fidelibus in sacrificii latram destinatum, donec susceptum transmissionis seu consecrationis *mandatum* exsecutus fuerit." This apparently has for it the authority of Thomassinus, Blessed Robert Bellarmine and St. Thomas, but the common explanation is the simpler.

## SHORT NOTICES.

### THEOLOGICAL.

FROM the Istituto Orientale at Rome comes another number of *Orientalia Christiana* (Vol. II., n. 2), in which Fr. Theophilus Spáčil, S.J., describes and discusses the views concerning the nature of the Church and kindred topics held by Eastern Schismatic writers of the present day. The work is not for the general reader, but it contains a great deal of information that is not easily accessible elsewhere and that is invaluable to serious students.

A new dogmatic text-book, *Institutiones Theologiae Dogmaticae*. II., by Father L. Lercher, S.J. (Rauch: 8 marks), forms the second volume of a series to be completed in four volumes. It is fuller and clearer than most works of the kind, but does not seem to us to be so superior to existing manuals as altogether to justify publication: however, it is no doubt convenient to a professor to have his *Codex* printed, and his own immediate students will benefit, but we are afraid the market is overstocked with such works.

### BIBLICAL.

A collection of seventy-two copper-plate prints, illustrating familiar scenes in the Old and New Testament, has lately been published by the "Ars Sacra," Munich, entitled *Gotteswerke und Menschenwege* (12 marks). Professor Fügel is responsible for the very beautiful illustrations in soft sepia tone. The grouping of the figures and the play of light and shade betray the master hand—one who combines rare technical skill with a deeply religious spirit. The most sacred subjects are

handled with reverence and restraint, avoiding the two pitfalls of sloppy sentiment and revolting realism. The text has been supplied by Father Lippert, S.J., and is in every way worthy of the pictures. After quoting the actual words from Holy Writ, he throws out a few beautiful ideas in simple dignified language, which open up vistas of thought to the meditative mind.

#### DEVOTIONAL

Armed with **The Daily Missal** (The Liturgical Apostolate, Geo. Coldwell: 12s. 6d. upwards) any member of the faithful may feel completely equipped for any liturgical service he or she is likely to encounter in church. It is a marvellous combination of all that is necessary for the devout hearing and *understanding* of Mass, the hearing of Sunday Vespers, the use of the Sacraments, with instructions on the liturgical aspects of the year, the history of feasts, the meaning of ceremonies, the lives of the saints—all within a compass of over 2,000 pages, forming a handy and compact volume. The print of the explanations is necessarily small and the production of the book must have been very costly, but the publisher has prepared a scheme by which payment may be made by instalments. Dom Gaspar Lefebvre, O.S.B., who has compiled this excellent work, must be warmly congratulated on the success of his enterprise, which will greatly stimulate liturgical devotion amongst the faithful.

Two little books by the Abbé Sicard have been translated into English—**The Mass** by the Rev. S. A. Raemers, and **The Soul of the Sacred Liturgy** by the Revv. R. J. Benson and S. A. Raemers—and are published by Mr. Herder at 3s. each. They are familiar commentaries,—the one on the central mystery of divine worship, and the other on the realities which underlie the symbolism of the Church's liturgy,—tending to arouse devotion by enlightening the mind as well as by stimulating the will.

No one was better able to appreciate the spirit of St. Francis of Assisi than Frédéric Ozanam, nor more capable of translating into excellent French the one little book which so embalms it. Hence his **Les Petites Fleurs de Saint François d'Assisi** (Payot: 3 fr.) is well worth reprinting for this generation.

The fifth volume of Dom S. Louismet's treatise on Mystical Contemplation, which we have so often commended, has now been translated into French with the title **Le mystère de Jésus** (Téqui: 7.50 fr.).

The well-known French convert who since his return to the Church has devoted his time and talents to devotional writing, has published a striking commentary on the Mass called **Les Rubis du Calice** (Messein: 5.00 fr.), now in its fourth edition. It is well calculated to engender and increase a loving understanding of the great Mystery of Faith.

Messrs. Burns, Oates and Washbourne have added to their series, *The Orchard Books*, two new numbers, **The Cloud of Unknowing** and other fourteenth century mystical treatises, edited by Dom Justin McCann, O.S.B., and St. Francis of Sales' **Introduction to the Devout Life**, newly translated and introduced by Father Allan Ross, Cong. Orat. The price per volume is 5s. cloth and 7s. 6d. leather.

The same publishers issue **Thoughts of St. John of the Cross**, compiled for daily use by K. M. Balfé, and **Sayings of St. Catherine of Siena**, similarly arranged—two beautiful little books of solid piety, attractively produced at 2s. 6d.

Full of the spirit of the consecrated state are the little forms of **Monthly Recollection** (B.O. and W.: 2s.) which Canon Lescoubier of Bruges has drawn up for the benefit of religious communities, one for each month of the year except that in which occurs the annual retreat. Founded on the consideration of the "four last things" and the necessary virtues of religion they are admirably adapted to foster true devotion.

#### CANON LAW.

The learned American Benedictine, Dom Charles Augustine, D.D., having completed in seven volumes his Commentary on the New Code, has now issued in one all that concerns the ordinary work of the parish priest. That hard-worked individual will welcome **The Pastor, according to the New Code of Canon Law** (B. Herder: 10s. 6d.), for it puts before him in compendious yet clear form all that ecclesiastical law has to say concerning his status, duties and privileges, and those of his assistants. Particularly valuable are the sections dealing with the administration of the Sacraments, and the various censures.

#### HISTORICAL.

Around the fortunes of the old Catholic mission at West Grinstead in Sussex, Miss Irene Hernaman has gathered a great amount of information concerning Catholicity in that part of the country. Her **West Grinstead and our Sussex Forefathers** (Sands & Co.: 2s. 6d.), which is honoured by a preface from H.E. Cardinal Bourne, is a model of the useful work an educated person of leisure can do to rescue English history from the blight of misrepresentation with which Protestantism has infected it.

It was a misfortune for Catholic literature that the war should have suspended the issue of those cheap yet useful books, both original and reprinted, that entered into the programme of "The Catholic Library": the resumption at long last of publication is most welcome. The choice, too, of the subject for the first post-war volume, **The Last Letters of Blessed Thomas More** (Manresa Press: 3s. 6d.), is a most happy one, not only because it will increase the already growing interest in our English martyrs, but also because it marks the beginning of an attempt to rescue the English works of this great writer from the unmerited oblivion to which his fellow-countrymen seem to have consigned them; the only complete edition being the rare and expensive Black Letter volume published by his nephew, William Rastell, in 1557. On the historical side, More's works supply valuable information on the controversies of his times,—Papal supremacy and the divorce of Henry VIII. among them,—and must necessarily rank high as first-hand evidence; while in their literary aspect, as Cardinal Gasquet says, "they are important for an adequate understanding of the growth of our English vernacular." The reason as given by Dr. Johnson is "both because our language was then [in More's time] in a great degree formed and settled, and because it appears from Ben Jonson that his works were considered as models of pure and elegant style." The Letters in the present volume embrace the period from February 1, 1534, till July 5, 1535, the eve of his martyrdom. Cardinal Gasquet contributes a valuable historical introduction, and a short commentary by W. E. Campbell, the editor, aids

the reader to appreciate better their spiritual quality and historical importance, but to derive full benefit from them they should be read in conjunction with Roper's "Life of More," "the shortest and most perfect of biographies."<sup>1</sup> The success, it is to be hoped, of this volume of the martyr's letters will lead to an early publication of his remaining works.

#### BIOGRAPHICAL.

We are glad to welcome a second edition of *The Romanticism of St. Francis*, by Father Cuthbert, O.S.F.C. (Longmans: 10s. 6d. net), for it is an essay by an expert which might well draw many to a better understanding of Our Blessed Lord and of His teaching in the matter of voluntary poverty. The common-sense thoroughness of the Saint seems, because of their ignorance of his premises, sheer extravagance to many who can admire the pure chivalry of a Bayard and the adventurous spirit of a Knight-errant. St. Francis had the characteristics of both, and thereby became the great Saint that he is. The essay on Adam Marsh, not included in the first edition, is so full of interest that it is to be hoped the author will have the leisure both for further research and for presenting a fuller portrait of this great Franciscan.

The confident expectation that 1925 will see the canonization of the Blessed Peter Canisius, who did a saint's part in rescuing Germany from the pestilence of the Reformation, gives a certain appositeness to the appearance in the series "Les Saints" of *Le Bienheureux Pierre Canisius* (Gabalda: 4.00 fr.), by the Abbé L. Cristiani, History Professor at Lyons, who has published some scholarly volumes on Lutheranism. He has in no ways missed the significance of the great German opponent of that illogical sect, which he met and confounded at Worms, and which he checked everywhere by his wonderful Catechism. His holiness of life combined with his learning and eloquence stayed the ravages of error in Germany and won for him the title of its second Apostle.

The first of the great Monastic founders, St. Benedict, has been lately made the subject of biographies in various lands, showing how immortal is the memory of God's saints. A successful attempt to elaborate and define our knowledge of his character has been published by Dom I. Ryelandt, of Maredsous, called *Essai sur la physionomie morale de Saint Benoît* (Maredsous: 3.00 fr.), in which the Saint is studied in his Rule and in the writings of those who had the best opportunity of understanding his spirit. This work is a valuable adjunct to the larger biographies.

The title itself of his book, *Edmund Burke as an Irishman* (Gill and Son: 12s. 6d. net), indicates that Mr. William O'Brien does not consider that existing biographies of the great orator and philosopher do justice to his nationality, and his volume is an earnest and successful effort to supply that defect. He shows that Burke's natural gifts and his eminence in Parliament were always consistently used for the interests of his native land, religious as well as political. He refutes the slanders which assailed his subject both during life and after death, in a style which might have been more effective if more restrained. It must be confessed that, necessary as Mr. O'Brien's work is for the proper understanding of Burke, his statement of his case is somewhat marred by his vehement presentment of it. Over-emphasis always defeats its pur-

pose, and there is nothing in Burke's character or writings that needs it. However, Mr. O'Brien has achieved the main object of his book and recalled to his countrymen, now building up their nation, the broad principles and enlightened outlook of the great Irish philosopher-statesman.

#### BOOKS OF REFERENCE.

There is little to be said about **The Catholic Directory for 1925** (B.O. and W.: 2s. 6d. net), except that it grows more indispensable than ever for those who are zealous about the Church and eager to help in her good works. In turning over its pages, one is apt to forget that England is still outside the fold; that there are, for instance, about 600 towns, with populations ranging from 2,000 to 10,000, wherein there are no Catholic churches—to say nothing of the spiritually desolate country-side. Hence the *Catholic Directory* is not merely a record of work done but a stimulus to further enterprise.

**The Catholic Who's Who and Year Book for 1925** (B.O. and W.: 5s. net) has the distinction of a thoughtful preface by Mr. G. K. Chesterton, and is as usual a fascinating book to dip into. We miss the Obituary for the past year which we fancy appeared in former volumes.

Now in its fifth year of issue **The Jesuit Directory for 1925** (Manresa Press: 1s. net) has reached a high standard of typographical excellence and contains a vast amount of information regarding the work of the Society in England not accessible elsewhere. Amongst new features we note a sketch of the Canadian Martyrs who are expected to be beatified this year, a description of the aims and methods of the "Catholic Action Society," a body of theologians at St. Beuno's engaged in apologetic work, and a full list of the Saints, Beati, Venerables and other Servants of God belonging to the Society. The book is wonderfully cheap at 1s.

#### FICTION.

Ever a favourite period among those who have stories to tell, the Middle Ages again lends itself to Mrs. Sophie Maude as a stage in her latest book, **Catherine** (Burns, Oates and Washbourne: 5s. net). St. Catherine of Sienna, around whose career an interesting story is written, gives the title to the book. There is no lack of incident, both in England and abroad, but, although a certain amount of poetic license must be allowed to a story of this type, we think that St. Catherine's imaginary sayings are sometimes anachronistic. And although she was a great saint, one would hardly go so far as definitely to style St. Catherine the greatest woman who ever lived save Our Blessed Lady herself. Having created such vivid characters we think it a pity that Mrs. Maude feels obliged to handicap herself by the conscientious use throughout of fourteenth-century English, a style of diction which is apt to become irritating to those who have not such a mastery of it as she has herself.

#### MISCELLANEOUS.

The Anno Santo of 1925 has called forth, as was natural, abundance of explanatory literature. First in importance must be reckoned Father Thurston's **The Roman Jubilee: History and Ceremonial** (Sands and Co.: 6s. net), which is an abridgement of the fuller treatise issued on occasion of the previous Jubilee in 1900, but has the advantage of the

learned author's further researches. Nothing is wanting to the book, either in regard to past history or to the practical needs of the moment, and no better preparation for a profitable pilgrimage to Rome this year could be made than by attentively reading it. Most of the quaint and instructive illustrations of the former volume have been retained.

The Rev. Dr. Mahoney's smaller book, *The Jubilee Year* (B.O. & W.: 8d.), is not so full on the historical side, but contains all that is necessary for the understanding of the pilgrimage and the gaining of its object.

Two recent books on the miraculous at Lourdes are conceived on different scales, that called *Celle qui ressuscita* (Téqui: 5.00 fr.), by M. René Gaell, editor of the *Croix de Lourdes*, being devoted to a single remarkable case described in great detail, and the other, *Trente Guérisons enregistrées au Bureau médical, 1919-1922* (Téqui: 7.00 fr.), by Dr. A. Marchand, President of the Bureau des Constatations, dealing with a large number in about the same compass. Even allowing for the strange powers which the living spirit seems to have over the matter which it animates, it is hard to see how any theory of suggestion can account for the cures here recorded; at the same time, medical scepticism is in itself not a wrong attitude. Miracle loses its evidential value unless merely human agency is effectively ruled out. Dr. Marchand declares that the miracles he adduces are "inattaquables": no doubt, they will be attacked all the same; at any rate, on a *priori* grounds by the infidel, and also it may be by the believer who studies the evidence here put forward. We are sure that the President will be glad of such attack as enabling him to test the strength of his proofs.

Père Guilloux has prefixed to his collection *Le Plus Belles pages d'Ernest Hello* (Perrin: 7.00 fr.), an appreciative introduction, enabling us to "place" one of the most original of the French writers of the last century. Several of his works have been translated into English, notably his *Physionomies des Saints* by Mrs. Crawford, and perhaps these extracts from his work as a whole, literary, philosophical and religious, will create a wider demand for acquaintance with them.

The eminent French publicist, Père Yves de la Brière, S.J., has served the cause of peace admirably by publishing in book form the studies in internationalism which for several years he has pursued in *Etudes*. As a Professor at the Catholic Institute of the "Jus Gentium" in its Christian developments, and a member of the "Union Catholique d'études internationales," Père de la Brière brings to his subject, which he calls *L'Organisation Internationale du Monde contemporain et la Papauté Souveraine* ("Editions Spes": 15.00 fr.), a fund of information, theoretical and practical, which makes it a very valuable contribution to the problem of world peace. The Christian principles on which a durable peace must be based are dealt with in the first part of the volume; herein the author draws not only on Catholic tradition but also on the positive teachings of recent Popes. Follows a study of the League of Nations in action, which gives the history of its first four assemblies. Although of more ephemeral interest, this account of the working of the great experiment, showing its good points and its weaknesses, paves the way for the final and more constructive part of the book wherein the rôle of the Papacy, both historical and potential, in promoting international harmony is set forth. Catholics hold that the moral weakness of the League, as constituted, is largely due to the exclusion from its councils of the greatest moral force in the world, and, therefore, they will

read with much interest the suggestions of Papal collaboration which Père de la Brière thinks feasible and necessary. It is to be hoped that the C.C.I.R. will transmit in one form or another the teachings of this volume to its members, and the Catholic public generally.

#### MINOR PUBLICATIONS.

A spiritual rhapsody on the Nativity at Bethlehem by Margaret Muir, called **A Christmas Vision** (B.O. & W.: 3d.), no doubt has been in many cases acceptably substituted for the conventional card during the past season.

Even more acceptable must have been the late Miss Emily Hickey's posthumous verses called **Jesukins and other Christmastide Poems** (B.O. and W.: 1s.), wherein the poetess displays her characteristic qualities of melody and spiritual penetration.

A poem of disputed authorship, but of undoubted beauty, written in Latin quatrains, double-rhymed, has been clearly Englished by Mr. William Dobell in similar metre but without the double rhyme. Its title is **Philomena** (B.O. & W.: 1s.), which is a variant for the classical name of the nightingale; its author is most probably Archbishop John Peckham, O.F.M., of Canterbury, and its subject the love of the soul for God made man expressing itself in praise and longing.

Recent C.T.S. publications are the twopenny pamphlets: **Authority and Freedom**, by Rev. J. Brodrick, S.J., a telling answer to Bishop Barnes' *Freedom and Authority*; a reprint of the Rev. A. J. Saxton's life of the great Pope, **St. Gregory I.**, which strangely enough does not mention his connection with plain chant; a series of appropriate meditations called **The Crib**, by Rev. A. Roche; a life of the Empress **St. Helen**, by M. E. James, and a reprint of the history of **The Sisters of Charity of St. Paul**.

The wonderful life of the reformer of the Poor Clares, and foundress of the Colettines, has been attractively told in **Saint Colette**, a pamphlet to be obtained for 4d. at the Convent, Cornwall Road, Notting Hill, W.11.

An account of a more recent foundress, the first Mother-General of the Nuns of the Sacred Heart of Jesus of Montmartre, stationed at Tyburn, **Mother Mary of St. Peter** (B.O. & W.: 6d.), has been written by Dom Bede Camm, O.S.B., who himself we believe had much to do with the establishment of her Congregation under the rule of St. Benedict.

The recent seventh centenary of the establishment of the Franciscans in England will arouse interest in the Rev. Father William's **Story of the Capuchin Franciscans in England** (Pautasaph: 2d.), a branch of the great Order which, inaugurated in 1525, did not begin the evangelization of these islands till 1608. Since then they have laboured with great fruit and have now eleven distinct establishments in England and Wales.

**The Almanac of the Sacred Heart** (Herder: 1s.), issued by the New York *Messenger*, contains nothing which is applicable only to its place of origin. On the contrary, its seventy pages of interesting and edifying literature, and its really beautiful cover and illustrations, should make it everywhere acceptable.

**The Franciscan Almanack**, which is published by St. Anthony's Press, Forest Gate, at 1s., on behalf of the English Province, O.F.M., provides a great variety of good reading, besides much information about the fortunes of the Province, past and present, and sketches of its great men.

## BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- AMERICA PRESS:** New York.  
*The Catholic Mind.* Vol. XXII.  
 Nos. 20-24.
- BLAUCHESNE,** Paris.  
*Religieux et Religieuses d'après le Droit Canonique.* By J. Creusen, S.J.  
 3<sup>e</sup> edit. Pp. xv. 288. Price, 6.00fr.
- BENZIGER BROS.,** New York.  
*Communion Devotions for Religious.*  
 By Sisters of Notre Dame. Pp.  
 xii. 743. Price, \$2.75.
- BEYAERT,** Bruges.  
*Un Jésuite Brahmé.* By P. Dahmen,  
 S.J. Pp. x. 104. Price, 5.00 fr.  
*Saint François Xavier.* By A.  
 Brou, S.J. Pp. viii. 88. Price,  
 4.50 fr. *Droit et Morale.* By J.  
 Salsmans, S.J. Pp. xii. 237.  
 Price, 11.00 fr.
- BLACKWELL,** Oxford.  
*The Place of Reason in Christian  
 Apologetic.* By Rev. L. Hodgson,  
 M.A. Pp. iv. 85. Price, 5s. n.
- BLOUD ET GAY,** Paris.  
*Jésus dans l'Histoire et dans le Mystère.*  
 By Père L. de Grandmaison, S.J.  
 Pp. vii. 80. Price, 3.50 fr.
- BURNS, OATES & WASHBOURNE,**  
 London.  
*The Young Apostle.* By Rev. W.  
 Godfrey. Pp. ix. 186. Price, 5s.  
*The Mystical State.* By Auguste  
 Sandreau. Pp. xvi. 204. Price, 6s.  
*The Catholic Directory.* Pp. xxiv.  
 840. Price, 2s. 6d. n. *Sayings of  
 St. Catherine.* Pp. xx. 126.  
 Price, 2s. 6d. *Thoughts of St.  
 John of the Cross.* Pp. vi. 150.  
 Price, 2s. 6d. *Introduction to the  
 Devout Life.* By S. Francis  
 of Sales. Pp. xxx. 309. Price, 5s.  
*The Cloud of Unknowing.* Edited  
 by Dom Justin McCann. Pp. lii.  
 406. Price, 5s. *Philomena.* Latin  
 text and English. Pp. vii. 29.  
 Price, 1s. *Qua de B. V. M. Scripsit  
 T. à Kempis.* Collected by J.  
 Mercator. Pp. xv. 126. Price, 5s.  
*The Jubilee Year, 1925.* By Rev.  
 E. J. Mahoney, D.D. Pp. 48.  
 Price, 8d. *Monthly Recollection.*  
 By Rev. C. Lescoubier. Pp. x.  
 113. Price, 2s. *A Christmas Vision*  
 By M. Muir. Pp. 4. Price, 3d.  
*The Catholic Who's Who?* Pp.  
 xlviii. 666. Price, 5s. n. *Strings  
 for a Harp.* By P. J. O'Connor  
 Duffy. Pp. 171. Price, 2s. 6d.  
*The Sacramentary.* By Ildefonso  
 Schuster. Translated by A.  
 Levelis-Marke. Vol. I. Pp. ix.  
 418. Price, 15s. *Mother Mary of  
 St. Peter.* By Dom Bede Camm,  
 O.S.B. Pp. 10. Price, 6d. *Nolite  
 Timere.* Pp. 44. Price, 2s. 6d.
- CATHOLIC TRUTH SOCIETY,** London.  
*Several Twopenny Pamphlets.*
- COLDWELL,** London.  
*The Daily Missal.* Edited by Dom G.  
 Lefebvre. Pp. xxxvi. 2,050. Price,  
 from 12s. 6d. upwards.
- EASON & SON,** Dublin.  
*Three Years' Hard Labour.* By Kevin  
 O'Higgins, T.D. Pp. 16. Price, 6d.
- HERDER,** Freiburg.  
*Herder Almanach.* Pp. 96. Price,  
 0.60 m. *Die Sixtinische Kapelle.*  
 By L. von Pastor. Illustrated.  
 Pp. 170. Price, 4.00 m. *Die  
 Staatsauffassung der Moderne.*  
 By Dr. J. P. Steffes. Pp. xv. 169.  
 Price, 4.20 m.
- HOLY CROSS PRESS,** Worcester, Mass.  
*From Bersabee to Dan.* By M. Earls,  
 S.J. Pp. 95. Price, \$1.75.
- KÖSEL & PUSTET,** Ratisbon.  
*Die Opferanschauungen der Römischen  
 Messliturgie.* By Joseph Kramp,  
 S.J. Pp. 310. Price, 6.00 m.
- KURT SCHROEDER,** Bonn.  
*Shin-Tō: The Way of the Gods in  
 Japan.* By George Schurhammer,  
 S.J. Illustrated. Pp. 210. Price,  
 45.00 fr. (Swiss).
- LA BONNE PRESSE,** Paris.  
*La Passion de Notre-Seigneur.* By  
 Cardinal de Laís. Pp. 372.  
 Price, 7.00 fr.
- LONGMANS,** London.  
*The Word and the Work.* By G. A.  
 Studdert Kennedy. Pp. vi. 86.  
 Price, 2s. 6d. n. *Americanism and  
 Catholicism.* By T. J. Kinsman.  
 Pp. viii. 250. Price, 9s. n.
- MANRESA PRESS,** London.  
*The Jesuit Directory for 1925.* Edited  
 by D. Thompson, S.J. Pp. 205.  
 Price, 1s. n.
- OXFORD UNIVERSITY PRESS.**  
*Windows of Night.* By Charles  
 Williams. Pp. 152. Price, 5s. n.
- SANDS & Co.,** London.  
*The Convents of Great Britain and  
 Ireland.* By Francesca M. Steele.  
 Pp. 366. Price, 7s. 6d. n. *The  
 Roman Jubilee.* By H. Thurston,  
 S.J. Pp. xv. 206. Price, 6s. n. *West  
 Grinstead and our Sussex  
 Forefathers.* By Irene Hernaman.  
 Pp. 98. Price, 2s. 6d. n. *The Trail  
 of the Iroquois.* By M. Bouchier  
 Sanford. Pp. 256. Price, 3s. 6d. n.  
*The House with Dummy Windows.*  
 By a Tyburn Nun. Pp. 198.  
 Price, 3s. 6d. n. *The Life of  
 St. Paul of the Cross.* By  
 Rev. F. Pius. Pp. xx. 439.  
 Price, 6s. n.

